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Vol. IV.—No. VI.

JUNE, 1811.

THE
CHRISTIAN'S MAGAZINE:
DESIGNED TO PROMOTE THE
KNOWLEDGE AND INFLUENCE
OF
EVANGELICAL TRUTH AND ORDER.

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THE
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VOLUME IV.

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THE
CHRISTIAN'S MAGAZINE;
ON A NEW PLAN.

No. VI.]

JUNE, 1811.

VOL. IV.]

A View of the Constitution of the Church of Scotland, abridged from the second part of Dr. Hill's Theological Institutes.

III. **I**N delineating any Constitution, it is necessary to explain the manner in which the three powers known by the name of the Judicial, the Legislative, and the Executive, are distributed and exercised.

1. *Judicial Power.* The Judicial power of the Church appears in the infliction or removal of those censures which belong to a spiritual society. This power is not intrusted by the constitution of this Church to the minister of a parish; for, while he performs various offices in his personal capacity, it is only when he sits in the Kirk-session as Moderator, or acts by their authority, that he exercises the judicial power of rebuking, or suspending, or excluding from the privileges of the Church, and of absolving from censure. While those inhabitants of a parish who are of the communion of the Established Church, are thus secured from suffering by the caprice of an individual, they are also guarded against the intrusion

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of a neighbouring jurisdiction. They are placed by the constitution, under the inspection of the Kirk-session of their own parish. There the judical power, when it is exercised with regard to laymen, must originate ; and no other Ecclesiastical Court is entitled to interfere in the first instance : although every judicial discussion before a Kirk-session may ascend through the gradation of judicatories, so as to be finally decided by the General Assembly.

The office of a minister being superior to that of an elder, and the minister of a parish being officially the Moderator of his own Kirk-session, he is not amenable to their jurisdiction. His immediate superiors are the Presbytery from whom he received the charge of his parish, who have a right, at any time, to inquire in what manner he performs his official duty ; who exercise a censorial inspection over his whole conduct, and who are the only Court before whom it is competent for those who wish to appear as his accusers in an ecclesiastical process, to lodge any complaint against his doctrine, or moral character. Ministers, besides being liable to the same censures as other Christians, may be suspended from the exercise of their ministry, or deposed ; and, in consequence of the connexion between the Church and the state, a sentence of deposition, regularly pronounced by the Church-courts, deprives a minister of that right to the stipend and other emoluments which he acquired by his admission, and renders his parish vacant in the eye of law.

It is a matter of essential justice, that every man who is to be tried should know the shape which his accusation must assume, and the form in which he is required to make his defence. The strict observance of a known established mode of trial is peculiarly necessary in the judicial proceedings of the Church, where sentences that affect the character and comfort of the parties, and that deprive a minister of his use-

fulness and his freehold, are pronounced by large popular assemblies, the members of which, not being conversant in legal discussion, are in danger of deciding from some strong present impression. The state of her judicial proceedings was one of the first objects to which the Church of Scotland directed her attention after the revolution: and what is called the form of process, a code of laws which regulates the manner of commencing, of conducting, and of terminating processes for censure, was enacted by the Church in the year 1707. This form of process, with the help of those explications which some parts of it have already received from practice, and a due attention to the rules of Christian prudence and charity, may be executed in such a manner as to attain the great purposes of a judicial code.

2. *Legislative Power.* Every judicatory is occasionally called to enforce the laws of the Church, by making such special enactments, in conformity to those general laws, as are suggested by the circumstances of the district under its jurisdiction; and Church-courts, like all others, have a right, within certain limits, to regulate the forms of their own proceedings. It is not to such partial enactments or regulations that we refer, when we speak of the legislative power of the Church. We apply that term to the power of making standing laws concerning matters of general importance, which are binding upon all the members and judicatories of the Church. From the first establishment of the Presbyterian government in 1560, till some years after the Revolution, such laws proceeded from the sole authority of the General Assembly. But an act of the Church in the year 1697, which is called the Barrier act, prescribes the following mode of enacting permanent and standing constitutions. The proposal of making a new general law, or of repealing an old one, which is called an overture, originates with some indi-

vidual, who generally lays it before his Presbytery or Synod, that, if they approve, it may be sent to the General Assembly as their overture. The General Assembly may dismiss the overture; if they judge it unnecessary, or improper; may adopt it as it was sent, or may introduce any alteration which the matter or the form seems to require. If it is not dismissed, it is transmitted by the General Assembly, in its original or its amended form, to the several Presbyteries of the Church for their consideration, with an injunction to send up their opinion to the next General Assembly, who may pass it into a standing law, if the more general opinion of the Church agree thereunto, that is, if not less than forty Presbyteries approve.

The Barrier-act, according to its own preamble, was intended "for preventing any sudden alteration, or innovation, or other prejudice to the Church, in either doctrine, worship, discipline, or government, now happily established therein;" and any person who considers the momentary impressions incident to all large bodies of men in the heat of debate, or in their zeal for a particular object, will not think it advisable that a court so numerous as the General Assembly, which sits once a-year for ten days, should have the uncontrolled power of making standing laws upon the spur of the occasion. At the same time, it must be acknowledged, that the operation of the Barrier-act produces great tardiness in the legislation of the Church. For some Presbyteries neglect to send any opinion; others disapprove; others propose alterations; so that many years sometimes elapse before the consent of forty Presbyteries can be obtained to the whole complex proposition that was transmitted to them. The remedy for this tardiness is found in that legislative authority which the barrier act seems to reserve to the General Assembly. On the very day in which that act received the

authority of law, ministers and Presbyteries are ordained to obey untransmitted appointments of the Assembly. Ever since that period, when the immediate enactment of the new law proposed in an overture appeared essential for the good of the Church, the General Assembly has exercised the power of converting the overture into what is called an interim act; and it is acknowledged by all who understand the constitution, that, till the meeting of the next Assembly, such temporary enactments are binding upon all the members of the Church. If Presbyteries disapprove of them, they will express their disapprobation in the opinion which they transmit; and the voice of their representatives in the next Assembly will prevent the re-enactment of the overture. The power, therefore, of passing interim acts cannot produce permanent evil. It generally has the effect of rousing Presbyteries to consider the overtures transmitted to them; and, in many instances, the temporary regulations by which this power of the General Assembly had applied an immediate remedy to evils under which the Church was suffering, have acquired the authority of standing laws, either by the tacit acquiescence of the Church during a long course of years; or by the explicit approbation at length obtained from a majority of Presbyteries.

3. *Executive Power.* The General Assembly, from its first meeting under the Authority of Parliament, in the year 1560, assumed the direction of the ecclesiastical business of the nation, which it managed, first by superintendants, and afterwards by the Presbyteries which it erected in the different districts of the kingdom. In the Second Book of Discipline, which was agreed upon in the Assembly 1578, and inserted in the registers of Assembly 1581, it specified minutely the powers of Presbyteries and Synods; and nearly the same powers described in that book

were confirmed by the act of Parliament 1592, c. 114. The powers thus committed to the inferior judicatories of the Church of Scotland, are exercised by all of them in the ordinary discharge of their duty ; and in the trial of candidates for the ministry, Presbyteries are in a special manner the executive officers of the Church. But the supreme executive power remains with the General Assembly, which having, in concurrence with the State, given at first to the inferior judicatories all the ecclesiastical powers which they possess, still, according to the powers which, in the Second book of Discipline, it reserved to itself, “ pre-
“ scribes the rule how the other two kinds of assem-
“ blies should proceed in all things ; and generally,
“ concerning all weighty affairs that concern the weal
“ and good order of the whole kirks of the realm,
“ interpones authority thereto.” In the exercise of these powers, the General Assembly often issues peremptory mandates, summoning individuals and inferior courts to appear at its bar. It sends precise orders to particular judicatories, directing, assisting, or restraining them in the discharge of their functions ; and its superintending controlling authority maintains soundness of doctrine, checks irregularity, and enforces the observance of general laws throughout all the districts of the Church. As the decisions of the General Assembly, which constitute the common law of the Church, may give a false interpretation of the statute-law, so the orders of the General Assembly may infringe the constitutional liberties of the separate judicatories. But when an opinion comes to prevail throughout the Church that the General Assembly has acted improperly, the representatives sent by the Presbyteries to future General Assemblies will give decisions of an opposite tendency ; and acts will be passed in the ordinary course of legislation, applying the proper remedy to the abuse of authority, and preventing the repetition of that abuse. The ex-

ecutive power may err in the Church, as in the State ; and in both, the errors of the executive are corrected by the voice of the legislative.

The settlements of vacant parishes have furnished the most important occasions for calling forth the executive power of the General Assembly. Ever since the establishment of the Church of Scotland, and particularly since patrons were restored to their ancient rights by the Act of 1712, Presbyteries, even when they did not find any defect in the personal qualifications of the Presentee, have often, from a supposed deficiency in his call, from regard to the wishes of the people, or from some local circumstances, delayed or even refused to settle him. When the matter is brought before the General Assembly, that Supreme Court, if satisfied that the conduct of the Presbytery was not warranted by the laws of the Church, interposes its authority, and enjoins them to proceed with all convenient speed, according to the rules of the Church, to receive and admit the presentee minister of the vacant parish. If the reluctance discovered by the members of the Presbytery appears to be such that they cannot safely be trusted with any discretionary powers, the General Assembly appoints the particular days of their meeting, in order to take the steps previous to the settlement, prescribes the whole course of their procedure, and constitutes them, in that particular case, the ministerial officers of the General Assembly, who are not allowed to exercise their own judgment, but are required implicitly to obey the instructions given by their superiors. As the existence of the Society depends upon the maintenance of this paramount authority, ministers have often been censured, and sometimes deposed, when setting their own judgment in opposition to that subordination which the constitution implies, and which their solemn promise at the time of their admission bound upon their conscience, they have finally refu-

sed to comply with the orders of the Supreme Executive power.

It may be impossible for a Court which sits only once a-year for ten days, to decide all the questions that are brought before it ; and circumstances may occur in the intervals between General Assemblies, which call for the interposition of the Supreme Executive power of the Church. The constitution of the Church of Scotland, therefore, is completed by the Commission of the General Assembly ; a Court composed of the Moderator and all the members, with the addition of one who is named by the Moderator, which meets after the Assembly is dissolved, without the representation of the Sovereign, and may be considered as a Committee of the whole House. The General Assembly gives power to the said Commissioners, or their quorum, which is declared to be thirty-one of their number, whereof twenty-one are always to be ministers, to meet within the Assembly-house, the first day after the dissolution of the Assembly, and thereafter the second Wednesday of August, third Wednesday of November, and first Wednesday of March, and oftener, when and where they shall think fit and convenient, with power to choose their own Moderator ; and it empowers them finally to determine, as they shall see cause, in every matter referred to them by the Assembly ; appointing, however, that no private processes be determined except at the four stated diets, and that what shall be determined at one diet of the Commission, with relation to private causes, shall be unalterable by any other diet thereof, and shall continue in force till disapproved of by the General Assembly. As amongst the annual instructions given to the Commissioners, they receive a general direction, “ to advert to the “ interest of the Church on every occasion, that the “ Church, and present establishment thereof, do not “ suffer or sustain any prejudice which they can pre-

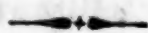
“vent, as they will be answerable,” they may find it expedient to meet oftener than at the four stated diets; and a Commission is legally constituted at any time when thirty-one of the Commissioners, whereof twenty-one are ministers, finding themselves assembled in any place, proceed to choose a Moderator. It has been usual for the Moderator of the last Assembly, upon the few occasions when an extraordinary meeting of the Commission has been held, to give public notice, at the desire of some members, of the day upon which it appears to them expedient to meet. But there is no reason to think that the Moderator of the last Assembly, by withholding his compliance with that request, can restrain the Commission from meeting, or that it would be incompetent for the Commissioners to act, although circumstances should prevent a quorum of their number from assembling upon the very day which he had named. As the Commission is a delegated Court, the Commissioners are accountable for all their actings to the next General Assembly, who may reverse their sentences, and find those who concurred in them censurable, if it shall appear that they have exceeded their powers; that is, have either meddled in any other matters than what were committed and referred to them, or have acted contrary to the acts and constitution of the Church, or to the prejudice thereof. But, within these limits, the Commission is vested with the executive authority of the General Assembly; and, by carrying into effect the sentences and judgments of the Church, has, in many important cases, maintained that subordination of judicatories in which consists the unity and vigour of the whole system.

From this delineation of the Constitution of the Church of Scotland, it appears, that the distribution of power amongst the Courts of which it is composed, is artificial and skilful. The Judicial power ascends through all the Courts, terminating in the General

Assembly. The Legislative both originates and ends there, with this restriction upon the exercise of it, that, without the concurrence of a majority of Presbyteries, the General Assembly cannot enact any standing law. The Supreme Executive is lodged in the General Assembly, whose orders direct and control the inferior branches, until the whole body declare that they are illegal. In this distribution of power, there is sufficient energy and vigour for the dispatch of business; there is a tardiness only with regard to that which of all things requires the most deliberation, the enactment of permanent laws; and there is a provision made for the constitutional operation of that jealousy, natural and proper in all republics, by which the rights and liberties of the inferior branches are defended against encroachment, and the General Assembly, however respectable by the description of its members, and the various offices assigned it, is effectually restrained from making innovations. This Constitution gives the ministers of the Church of Scotland a voice in framing those regulations which are enacted to direct their conduct. It affords them such opportunities of displaying personal talents as are unknown under Episcopal government, and it has a tendency to form that manly, enlightened, and independent mind, which becomes all who are employed in the ministrations of the sacred office.



FOR THE CHRISTIAN'S MAGAZINE.



Letters from Mrs. Harriet Backus.

Canaan, August 26, 1805.

A GAIN, I am writing to my dear Mrs. —; peradventure, chance may present an opportunity to

communicate with her, and I will be prepared for the interview. Why, my good friend, in spite of all my good resolutions, am I the slave of selfish regret? Why is not my love for you, disinterested enough to make me rejoice sincerely, that you are no more a citizen of Albany? Why, but because selfishness will sometimes predominate over more generous sentiments? I have now so many friends planted in that place; they would be so happy in your society; I should see you so much oftener than now; and hear from you so frequently! these are arguments self makes; but after all I do not wish you to return—consequently, you will allow that I love you enough, I hope. I made a little visit the other day to my brother and sisters in Albany. I passed by the little harmonious dwelling, where “Love and Friendship walked their round,” where the “Social Virtues” once bloomed, and shed their cheering fragrance on my senses. I remembered the joy with which I once approached it. I remembered how I was once cherished within it, and I hastened my steps. I looked in vain at the door for W— and G—— to welcome me with their fascinating smiles. The indifferent gaze of strangers was all I could obtain, and I walked slow again. Surely, said I to myself, this world is one continued scene of vicissitudes; and to regret individual changes, and disappointment, is madness. So, with the tranquillizing influence of my own feeble philosophy, I regulated my steps, and went home resigned.

I believe, my friend, we have a “sweet pliability of spirit” implanted within us, that will surrender itself to happy, or distressing images, as the disposition is inclined. From the same source, some will draw joy, and others sorrow, “just as the mind is pitched.” Hence arises the frequent discontents that trifles occasion. Our sex, I know, are said to be shamefully deficient in the exercises of courage and fortitude. I do

not think them so necessary to our happiness, as a kind of cheerful resignation to the events of life. The men may acquire, and boast of their virtues; 'tis their's to brave, but 'tis our's to sustain patiently the storms that blow around us. Neither, do I believe, we are so entirely destitute of fortitude as some represent us. We have a thousand weaknesses—but how many females do we behold, who, in great emergencies, such as sickness, loss of friends, and the like, support themselves with a magnanimity, and dignity of courage, that seems to buoy them above misfortune. I have known some of this cast, who, not being steadily prepared to sustain casual evils, would droop in despondency under the pressure of some trifling affliction. I know of but one effectual remedy for this weakness, and, alas! my amiable friend, I know that but from theory. The “still small voice” of piety, will serene our souls, and cause our brows to wear the smile of patience and content, with equal calmness, under the chastening, and the comforting dispensations of our beneficent Creator.

December, 1802.

YES, I will steal one moment, even from the company of your husband; and though a cold room may make my hand shiver, a warm, affectionate heart, will enable me to thank my dear —— for her letter, and continued remembrance.

I have not forgotten you, my friend, though my conduct would seem to speak a different language. I have written twice to you and your dear sister, but have had no conveyance for my letters. My health is good—my faith feeble—my love too, too weak, ——.

Yet my hope continues. I have sometimes sweet seasons of comfort and joy; but each day teaches me I am a sinful, unprofitable servant. Who shall

deliver me from the body of death? If seeing and abhorring my sinful nature, longing for the peace of faithfulness, and for an assimilation to the holiness of my God, be growing in grace, I may and still hope I shall be enabled to sing praises for ever to the wonders of redeeming love.

I wish I could see you, my friend. Are you in that state where there is no condemnation? even in Christ Jesus. Have you peace and joy in believing? If so, I bless God, and ascribe all the glory to him. My best love to —, and compliments, or sincere respects, to your parents. Adieu, my good friend. The ring shall long be preserved as an evidence of your love. My ink and fingers are frozen; but I am affectionately, your H—.



My dear —,

I HAVE just finished the book you lent me. I have been much pleased with its perusal; and know it is my own fault if I am not also instructed and improved by it. The divine origin of those sweet truths which are the believer's anchor, and the deist's ridicule, is, I think, clearly advocated, and fully established. In reality, if we could admit one position which the world is struggling to enforce, viz. that "Human depravity does not exist," the Bible would no longer need an advocate. It is its own witness with those who love it—with those who do not find the duties it inculcates fighting with their inclinations. Do you know by experience how "exceeding precious the promises are to them which believe?" Then let Paine, let his associates, point their shafts of ridicule—let them assault the truth by every mean which hatred can inspire, trust in God, and you need not fear.

"If ye but your map, and your leader obey,
Ye'll ne'er be discourag'd because of the way."

But there are some, aye, many, my dear —, to "whom these things are foolishness;" to whom "Christ crucified is a stumbling block, and rock of offence." Oh that he might be made to them "as the shadow of a great rock in a weary land!" We are taught that religion is not selfishness; and are we not commanded to strive with and for others? Let us improve our talent faithfully, that when our Lord cometh he may find us so doing.

A Dissertation, in which the evidence for the Authenticity and Divine Inspiration of the Apocalypse is stated, and vindicated from the Objections of the late Professor J. D. Michaelis; by JOHN CHAPPEL WOODHOUSE, M. A.

CHAP. IX.

Of the Internal Evidence respecting the question, Whether the Apocalypse was written by St. John. Dr. Lardner's opinion; opinions of others. Arguments of Dionysius of Alexandria under five heads; answers thereto, and to the objections of Michaelis. Inquiry, whether John the Evangelist, and John the Divine, were by the ancients accounted the same person. Evidence from a passage in the book, that it was written by St. John. Recapitulation and conclusion.

(Concluded from page 264.)

THE next, and, I believe, the only subject remaining to be considered, is, whether, if we admit the Apocalypse to be an inspired book, we are also to receive it as the *writing* of *John*, the *Apostle* and *Evangelist*.

We have already seen it expressly declared to be such, by unexceptionable witnesses, who lived in or near to the times when it was first received by the Seven Churches; who had ample means of information; and were interested to know from whom the

Churches had received it. Such were Justin Martyr, Irenæus, the disciple of Polycarp, Tertullian, Origen, and others who preceded them. This external evidence appeared of such preponderating weight to the candid and judicious Lardner, (who entertained no prejudice in favour of the Apocalypse, which he appears to have little studied or understood*,) as to have drawn from him this conclusion, twice repeated; "It may be questioned, whether the exceptions founded on the difference of style, and such like things, or any other criticisms whatever, can be sufficient to create a doubt concerning the author of this book, which was owned for a writing of John, the Apostle and Evangelist, before the times of Dionysius and Caius, and, so far as we know, before the most early of those who disputed its genuineness†."

But it is a part of our proposed plan to consider these exceptions and criticisms. They arose in the third century, and are detailed in the writings of Dionysius of Alexandria; and the objections are by him placed in so strong a light, that little has been added to them by subsequent critics. The answers to them that I have seen are those by Mill, in his *Prolegomena to the New Testament*; by Bishop Gibson, in his *Pastoral Letters*; by Blackwall, in his *Sacred Classics*; which, with those of other writers, have been abridged and presented to the public, with useful additions, by Lardner, in his *Credibility of the Gospel History*‡. I shall state the objections of Dionysius, as reduced by Lardner to five heads§. I shall subjoin to them, in a short compass, such answers as appear to me to have been satisfactorily produced, or I shall substitute others; and I shall note

* Supplement, vol. iii. p. 372.

† Cred. Gosp. Hist. vol. iv. p. 733. Supplement, vol. iii. p. 364.

‡ Art. Dionysius of Alexandria.

§ Part I. vol. iv. p. 730.

occasionally those objections of Michaelis, which have not yet been answered.

I. "*The Evangelist John has not named himself, in his Gospel, nor his catholic Epistle; but the writer of the Revelation nameth himself more than once.*"

This argument appears to me to stand on very weak and untenable foundations: yet Michaelis has thought proper to repeat it. Is it possible for us to know, at this distance of time, with no historical information on the subject, what special or private reasons, then existing, occasioned an apostolic writer, either to disclose or conceal his name? Thus far the answer is general; but let us enter more particularly into the charge. 1. "The Apostle who put his name to the Apocalypse, has omitted to do so to the *Gospel*." But was it usual for the Evangelists to put their names to their Gospels? Is any other Gospel published with the name of its author? Not one. It was not the apostolic practice: yet John, of all the Evangelists, approaches nearest to a disclosure of his name; he discloses by various circumlocutions, that he, the Apostle John, wrote that Gospel; and this we know, from what he has delivered to us by such circumlocution, as clearly, as if he had expressly written his name*. 2. "But though this answer may be satisfactory, respecting St. John's Gospel, can we defend by it the same omission in his Epistles? An epistle, indeed, generally requires the name of its author to be inserted; and for that reason, among others, the name of John is inserted in the Apocalypse, which is written in the form of an epistle. Yet there may be exceptions to this general rule; and we see such evidently in the Epistle to the Hebrews, which is written without a name. But the omission, if such, in the three Epistles of St. John, need not be sheltered under this precedent. We may

§ P. 534.

* John xxi. 20. &c. xix. 26. xiii. 23. &c.

otherwise account satisfactorily for their being published without his name.

The two last Epistles are short letters, familiarly addressed to *individuals**; and the writer calls himself, not by the name of John, but by the appellation of *the Elder*, by which he was probably as well known, in the familiar conference which he held with these his correspondents, as if he had written his name *John*. He was, indeed, at the time he wrote these Epistles, *the Elder* of the Christian Church, not only far advanced in years, but the sole survivor of all his apostolic brethren. Such an appellation, in a private letter to an individual, amounts to the same as the writer's name.

But what shall we say to the omission of his name in the First Epistle? Michaelis shall assist us to clear up this difficulty. He pronounces this writing of St. John to be "a treatise, rather than an epistle," and, therefore, says he, it has neither the name of the writer in the beginning, nor the usual salutations at the end†. Therefore, in all these writings of our Apostle, the insertion of his name appears to have been unnecessary; in the Gospel, because such had not been the practice of the other Evangelists; in the treatise, because in that likewise it would have been *informal*; in the two familiar Epistles, because another well-known appellation supplied its place. But in the Apocalypse, *which is written in the epistolary form, not to any individual, but to seven Christian communities, and is commanded, by Him who gave the Revelation, to be written and addressed to them*‡, the Apostle could not do otherwise than prefix his name. And when he had prefixed it, we cannot deem it surprising, that he should repeat it, in passages

* See Michaelis, Introd. ch. xxxii. sect. iii.

† See his arguments at large, vol. iv. ch. xxx. sect. ii. p. 400, 401.

‡ Ch. i. v. 11.

where he relates to them the wonderful sights which he had seen. For such a repetition conveys this assurance ; “ Be not incredulous, I, John, whom you can trust, whom you can safely believe, I, John, saw these things.” This same Apostle had before given them warning not to believe every pretence to inspiration, but “ to try the spirits whether they are of God*.” It was necessary, therefore, when he sent them this revelation, to assure them that in receiving it they would not be deceived. He assures them, therefore, that he himself, the only surviving Apostle, the president of the Churches, whom they well knew by the name of John, had seen these visions. There was, therefore, no vain egotism in this repetition, as hath been vainly imagined ; it was *necessary*, and to us of these later times it is a proof, that some person of considerable weight and influence with the Churches was the author of the Apocalypse ; but his name was John ; and who could this be, but John the Apostle and Evangelist ? who, we are assured, was banished to Patmos, where the visions of it were seen†.

II. The second objection is, that “ *though the writer of the Revelation calls himself John, he has not shown us that he is the Apostle of that name.*”—Michaelis expects that he should at least have made himself known by some such circumlocution as he had used in the Gospel, “ the disciple whom Jesus loved.”

In answer to this, it will be sufficient to show, that such addition to the name of *John* was totally needless. He wrote to the Seven Churches, and from Patmos, in which island he expresses that “ he is suffering tribulation for the word of God, and the testimony of Jesus Christ.” All the Churches knew

* 1 John iv. 1.

† Hegesippus, apud Euseb. lib. iii. c. 20. 23. Tertullian, Apol. c. 5. Hierom. tom. x. p. 100. Lardner's Supp. ch. ix. s. 5.

that he was then suffering banishment in that island, and they knew the cause of it, "for the word of God." An Epistle, containing the history of a heavenly vision, seen by *John* in the island of Patmos, required no other addition. What John would write *John alone*, without other addition or explanation, excepting the great John, John the Apostle and president of all the Churches? A private person would have described himself by the addition of his father's name, according to the custom of the ancients. A Bishop or Presbyter would have added the name of his Church; but John, the Apostle, needed no such distinguishing mark or appellation. A fabricator of an Epistle, containing a revelation in St. John's name, would perhaps have added his titles of "Apostle of Jesus Christ," &c. or would have introduced some circumlocution in imitation of those in his Gospel; but, from the expression, as it now stands, we derive a much stronger evidence that it is the genuine work of St. John*.

III. The third objection is, "*That the Revelation does not mention the catholic Epistle, nor the catholic Epistle the Revelation.*"

This objection Lardner has pronounced to be "of little moment." Michaelis seems to have been of the same opinion, for he has not noted it; if the rea-

* St. Paul, in the opening of his Epistles, has used generally, not always, the term "Apostle;" but with him it was more necessary than with St. John, who was confessedly such, having been numbered with the Twelve. St. Paul's right to the apostleship, having been established more privately, had been doubted by some, which leads him to say, "Am not I an Apostle?" &c. (1 Cor. ix. 1.) and, therefore, he generally asserts himself, in his Epistles, to be an Apostle. St. John had no need to use the term; his authority as an Apostle was undoubted: he, therefore, calls himself by an humbler title, "A brother and companion in tribulation:" so St. James, although an Apostle, mentions himself only as "A servant of God, and of the Lord Jesus Christ." Jam. i. 1.

der think it deserving of an answer, he is referred to Lardner*.

IV. Fourthly, it is objected, "*That there is a great agreement in sentiment, expression, and manner, between St. John's Gospel and Epistle; but the Revelation is quite different in all these respects, without any resemblance or similitude.*"

Michaelis repeats this objection†, and then asks the question, whether it is possible that the author of the one and of the other could be the same person?

Two methods have been taken to avoid the force of this objection, which has been derived from comparing the imagery, sentiments, and style in these separate works, all attributed to St. John.

1st. It has been asserted that a *prophetical work* of St. John, cannot be expected to have resemblance to his Gospels and Epistles.

2dly. The *fact* has been denied; it has been asserted that this dissimilarity does not exist; that there is in the Apocalypse a strong resemblance of sentiment and character, to the other written productions of St. John.

I do not find that either of these points have been so clearly proved as to afford satisfaction to the learned. I will suggest another method of answer.

In perusing the Apocalypse, I remark that the sentiments, the notions, the images, presented in the book, are, in very few passages, those of the *writer*, (such I mean as had been digested in, and arose out of his *own* mind,) but of that holy Spirit, or of those heavenly inhabitants, who expressed them to him by symbols, or declared them by speech. The pen of John merely narrates, and frequently in the very words of a heavenly minister. "That which he sees and hears," he writes, as he is commanded; (ch. i. 19.) but they are not his own ideas from which he

* Vol. iv. p. 707.

† P. 533. 554.

writes ; he relates simply, and with little or no comment of his own, the heavenly visions which he had seen. Even in those parts of the book, where we should most reasonably expect to meet with the sentiments of the writer, we perceive his mind teeming, (as, indeed, was natural,) with the newly-acquired images. He uses such at the very outset of his work, even in the Epistolary Address, which is full of those images which had been exhibited to him in the visions. The same are again seen at the close of the book. And, indeed, it is difficult to find many passages wherein the writer has recourse to his *own* sentiments, and previous store of imagery.

The whole of the second and of the third chapter, and a great part of the first, is delivered in our Lord's *own* words, and therefore contains *his* sentiments, *his* doctrines, not those of the writer, who is commanded to write down the very words of the great Visitor of the Church. We have, indeed, other words of our Lord, related by St. John in the Gospel, with which it may be thought that these words in the Apocalypse may be properly compared. Yet they do not seem to admit this comparison : because the character and office which our Lord is seen to assume in the Apocalypse, is different from that which he bore in the Gospel. He is now no longer the Son of Man, upon earth, the condescending companion and instructor of his disciples ; but the glorified King of Heaven, the Omniscient Visitor of the Churches, the Omnipotent Judge of mankind. And, in the remaining parts of the book, what does the writer present to us ? Not his *own* ideas and conceptions ; but "the things which shall be hereafter," the symbols and figurative resemblances of future events shown to him in heaven ; and when he uses explanatory speech, it is in the words of his heavenly conductors. One of the few passages in which the author of the Apocalypse seems to have written from his own previous

conceptions is, perhaps, ch. i. verse 7. The sentiments and images which he employs, before he arrives at this passage, may all be traced to the apocalyptic source: they are derived from the sublime visions which he had so lately seen. With them his mind was filled; with them even his salutation to the brethren abounds. But here he seems to speak from his former store of Christian imagery. And, so speaking, it is remarkable that he is led to quote from Zech. xii. 10. and in the very manner which has been observed, by Michaelis and other critics, to be peculiar to St. John. Michaelis noted the peculiar circumstances which attend this quotation, and he has allowed to them considerable weight*; but he was not aware that this was one of *very few* passages which can fairly and properly be compared with the *former writings* of St. John, so as to deduce evidence whether that Apostle were the author. In almost every other part of the book, it will be apparent to an accurate observer, that the writer draws not his sentiments and imagery from his own stores, but from the new and surprising scenes which he had been permitted to behold in heaven.

But although, from the causes now assigned, we may think it improper to look for any nice resemblance *in sentiments and ideas*, between the Apocalypse and other writings of St. John; yet some similarity, *in the mode and character of narration*, may, perhaps, be reasonably expected. And this kind of similarity will be seen and acknowledged in the plain, unadorned simplicity, with which the Apocalypse, and all other productions of St. John, appear to be written. There is, at the same time, a difference, which seems to consist chiefly in that circumstance which Jortin has pointed out†; that “the Apocalypse, like the Septuagint, follows the Hebrew phraseology,

* See his note, p. 535.

† Disc. on Christian Rel.

using copulatives continually*, whereas the Gospel, instead of *καί*, uses *δέ*, or *εἰς*, or is written *ἀσυνδέτως*." Such is, indeed, the principal difference of style to be observed in comparing the Gospel with the Apocalypse: but the attentive reader may perceive some passages in the Gospel, where the copulative *καί* is used almost as profusely as in the Apocalypse. They are those passages wherein the mind of the writer appears charged with sublime or surprising ideas, following upon each other in a rapid succession. He then pours them forth, one after another, coupled only by the conjunction *καί*. The same may be observed of the other Evangelists, and more frequently than of St. John. When these sacred writers relate wonderful events, following in quick succession, they continually repeat the copulative *καί*. But it will be sufficient to produce instances from St. John. In his fifth chapter, this Evangelist describes the situation of a poor cripple, who for thirty-eight years had been expecting a cure from the waters of Bethesda. The circumstances are related calmly, and without any extraordinary use of the copulative *καί*, till we come to verse ninth; when, the cure having been pronounced by our Lord, the surprising events immediately follow in rapid succession; and the copulative is incessantly employed. *Καὶ εὐθὺς ἐγένετο ὕγιος ὁ ἀνθρώπος, καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπατεῖ.* Thus also at the raising of Lazarus, all proceeds calmly, and without the copulatives, until the great event; but this is narrated, (ver. 43,) with *καὶ, καὶ, καὶ†*. This copulative style then, appears to be used by the Evangelists, and even by St. John, to express events wonderful and surprising, and rapidly following each other. But the Apocalypse contains a continual succession of such events;

* *Καὶ εἶπεν ὁ Ὁφίς καὶ, &c.*

† Other instances may be seen in ch. i. 8—14—20. ii. 31—16. xiii. 21. xix. 1, 2, 3. 18. xx. 11. 14.

the copulative language, therefore, continually used therein, may yet be the language of St. John.

But whatever weight may be allowed to these observations, still there are many reasons which should deter us from forming any hasty conclusion, by comparison of style and manner, that the Apocalypse was not written by the writer of the Gospel. The history of its first publication is unknown to us; it *may* have been written originally in Hebrew, and then the Greek translation would naturally retain much colouring of the Hebrew style: or the language, in which our Lord and his angels addressed St. John in the visions, might be Hebrew*; and then his Greek, being a direct translation, may be expected to preserve the Eastern idiom, for he would probably translate closely, to preserve, (as he is ordered,) the words delivered to him. In short, many circumstances may have happened to occasion a difference of style, of which we are now ignorant. But of this at least we are assured, that a considerable lapse of time had taken place, between the writing of the Gospel and of the Apocalypse. A period of about thirty years had intervened. Such a circumstance is well known to make a considerable difference in the style of the same writer. Michaelis allows, and has forcibly expressed it, (p. 352. 536.) But he alleges, and with good reason, (if we take it as a general observation,) that when there is this change in the style of an author, we naturally look for the bold, sublime, and perhaps, incorrect style, in his youth, and the gentler and more finished manner in his later years. And hence he collects that the Apocalypse, displaying bold imagery, with much fire of composition, an oriental form of speech, and an incorrect manner, might, indeed, be written by St. John some years before he

* Our Lord, appearing to St. Paul, addressed him in the Hebrew tongue, (Acts xxvi. 14.) probably the Syro-Chaldaic Hebrew then in use with the Jews.

wrote his Gospel ; but that he could not be the author of it late in life, many years after he had resided among the Greeks at Ephesus. The argument is specious ; but, I trust, the edge of it has been already taken off, by a consideration of the causes which will account for the sublime imagery and animated manner of writing in the Apocalypse, where it differs from the calmer style of St. John. But I will suggest another cause, which, as it appears to me, would not fail to produce a more warm and turbid style in the Apocalypse than in the Gospel, supposing them to be written by the same pen.

The Gospel appears to have been written by St. John, after an interval of about thirty years from the events which he relates. At such a distance of time, the mind is enabled to look back with composure, and to represent with serenity, transactions which could not be narrated soon after they had happened, without warm and passionate expressions. It seems to be owing partly to this cause, that the Evangelist is seen to relate in so cool a tenour of style, in the Gospel, those sufferings of his beloved Lord which he had witnessed, and which, if related by him immediately after the events had taken place, could not have been told otherwise than with commotion and indignation. But the Apocalypse was written by its author immediately after he had seen the vision ; the impressions on his mind had no time to cool ; his expressions kept pace with his feelings, and his style became vivid and glowing.

Many other causes, unknown to us, might operate to produce a variety in the style of St. John. He might use an amanuensis, or corrector of his language, at one time, and not at another. For, a tradition prevailed in the ancient Church, that the Apostles in their writings had used amanuenses, and Jerome accounted for the apparent difference of style between the first and second Epistles of St. Peter, by

his having employed different persons in this office*. The Apostle John may have used an amanuensis, or a corrector of his Greek, in one of his works, and not in another. In the opinion of Lardner, founded upon sound reasons, to which Michaelis allows great weight, (though he is disposed to contend for a later date,) St. John's Gospel was written about the year 68. But at this period, St. John being but newly arrived from Palestine, cannot be supposed, (as Michaelis has observed†,) to have written that fluent Greek in which his Gospel is composed. He might therefore at that time have employed an amanuensis or corrector. But after thirty years residence at Ephesus, where the Greek was principally spoken, he might not feel the want of such assistance, and he might have written the Apocalypse in his own Greek; a Greek tinged with the Hebrew idiom. This is only conjecture; which I do not propose as any sure method of accounting for this difficulty, but as a probable means of showing that this, or perhaps other circumstances unknown to us, may have occasioned a dissimilarity in this Apostle's language at so great a distance of time.

But no difference of style will justify us in denying St. John to be the author of the Apocalypse. The Fathers of the Church, who first received this work, might probably know the causes of this apparent dissimilarity. They were satisfied: and on such a point it is vain for us to dissent from them. And, in truth, this difference of style between the Gospel of St. John and the Apocalypse, nearly considered, is far from being so much in its disfavour, as, at first view, we are apt to imagine. For it is such a style as St. John *may* have written, circumstances considered: but it is not such a style as an impostor, an imitator of St. John, *would* have written. Such an one would have

* Tom. iv. p. 183.

† Introduction to the N. T. ch. vii. sect. 10.

gone to the Gospel and Epistles for his model of imitation.

V. This observation may serve to introduce the fifth objection, which is stated by Lardner from Dionysius, and repeated by Michaelis*, "*That the Gospel of St. John is elegant Greek; but that the Apocalypse abounds with barbarisms and solecisms.*" For the same general answer may still be given, even if we admit the fact alleged. Various causes may have operated to produce this difference, many of them unknown to us, but *known*, perhaps, to the ancients of the second century, who seem not to have objected to this dissimilarity. More than a hundred years had elapsed, from the first reception of the book by the Church, before any such objections appear to have been advanced against it.

But the attention of modern critics has tended greatly to lessen the force of this objection. For such irregularities, in point of Grammar, as are objected against the Apocalypse, are observed also in the Septuagint†, and in other writings of the New Testament; and the Gospels and Epistles of St. John are now so far from being accounted that perfect Greek, which Dionysius represents them to be, that Blackwall, (who in his *Sacred Classics* has attempted to vindicate the Scriptures from the charge of being written in an impure and barbarous style,) has found himself obliged to defend the Gospel and Epistles of this Apostle in more than forty passages, in some of which only he has succeeded.

But such vindication of the Holy Scriptures is unnecessary; they must be allowed to speak a language of their own, "not with the enticing words of man's wisdom‡." They use, for the most part, an Asiatic Greek, plentifully mixed with Hebraisms. A pure

* P. 529, 530.

† See page 530.

‡ 1 Cor. ii. 4.

Attic language would by no means give them greater credibility : for in these days we should not admit the appeal of Mahomet, and conclude them divine, because elegantly composed.

Many of the expressions, which, upon this ground, have been objected to in the Apocalypse, have been shown to convey the sublime meaning of the sacred inditer more forcibly and effectually, than a more exact and grammatical Greek*. Of this character is *απο ο ων, και ο ην, και ο ερχομενος*†, which cannot be so corrected into grammar, as to express, with equal force, that sublime attribute of God, by which he fills eternity.

The instances of irregularity, in point of grammar, produced from the Apocalypse by Bengel, and repeated by our author‡, are all of one kind, and of a kind which is found in the Septuagint, and in Greek translated from the Hebrew. In these instances, the original, (or nominative,) case, is used immediately after a word, which, having been expressed in one of the oblique cases, seems to require, in purer Greek, the continuation of the same oblique case§. This might happen, either if the text were translated from St. John's Hebrew, or if St. John had translated

* This is observed by Michaelis, (Introd. vol. i. part 1. chap. iv. sect. 3.) who says, " The very faults of grammar in the Apocalypse are so happily placed as to produce an agreeable effect.

† Chap. i. 4.

‡ P. 529.

§ Instance ch. i. 5. *απο Ιησu—ο μαρτυς*, which may be rendered strictly grammatical by supplying *ο εστι*, and this ellipsis is so common in our English language, (and, I believe, in most modern ones,) that the places objected to, pass in literal translation without any apparent offence to grammar. The offence then is not against universal grammar, but against the particular idiom of the Greeks, and yet not against the idiom of the Oriental Greeks. See the observations of our author on the language of the New Testament, with the judicious remarks of his translator; Introduct: vol. i. ch. iv.

into Greek the Hebrew words of Jesus and of the angels*.

The instances produced by Michaelis are taken chiefly from ancient MSS. of the Apocalypse, and are not to be seen in the common and later editions. And he expresses his suspicions that these violations of grammar were probably yet more abundant in former times, having undergone the correction of transcribers. But if this supposition can be allowed, it may also be surmised, that other books of the New Testament have probably undergone this kind of correction. And why not the Gospel and Epistles of St. John, even before the Apocalypse was written? But taking it for granted, that the Apocalypse abounds with Hebraisms, and even with solecisms, more than any other book of the New Testament,—what can we hence infer, but that we probably have the original text of the sacred writer, as preserved in the early ages with scrupulous care? A forger, an impostor, would have written another kind of Greek, more closely resembling that of St. John's Gospels and Epistles.

And although we cannot show the Apocalypse to be written in precisely the same Greek, as the Gospel and Epistles of St. John, yet, I trust, we must be convinced that this circumstance is very far from being entitled to any decisive influence in favour of the opinion, that it was not written by that Apostle, to whom the united voice of antiquity has ascribed it. Of all the arguments which have been advanced to support this opinion, there is none, which it will not be presumptuous to oppose to such authority.

Having now advanced what I deem necessary to say in answer to these objections of Dionysius, repeated by Michaelis, I shall add a few words concerning an objection of later date, to which this learned critic seems inclined to give his sanction, though he has

* As suggested in p. 155.

not formally avowed it. He distinguishes between *John the Evangelist*, and *John the Divine*, as if he believed them to be two separate persons; and the latter to be the author, or the reputed author of the Apocalypse. But the title, prefixed to the Apocalypse, in which it is called, "the Revelation of John the Divine," does not properly belong to the book. It is not to be found in the most ancient and authentic MSS. and is therefore rejected by Griesbach in his edition. The true title of the book is seen in the first verses of it: it is "the Revelation of Jesus Christ," not of John. But as it was communicated to the Church by St. John, and as other Revelations were afterwards written, in imitation of this, and ascribed to other Apostles, so by degrees this Revelation was distinguished in the Church by the name of *John*. *The Apocalypse of John* was the title by which it was known in the times of Dionysius*. In the following century, when many contests had arisen concerning the doctrine of the Trinity, and the Orthodox had found their firm support in the writings of this Apostle, (who alone of the sacred writers had described the Son of God as Θεὸς λόγος†,) they began to apply to this Apostle the title of Theologus, a title expressive both of John's doctrine‡, and of his eminent knowledge in divine subjects. Athanasius calls St. John ὁ Θεολόγος ἀνὴρ.

In the decrees of the Council held at Ephesus, in

* Euseb. E. H. lib. vii. c. 24.

† The Word of God.

‡ See the word Θεολογία, as used in Euseb. H. E. lib. iii. c. 24. and applied to the beginning of St. John's Gospel. The Christians are described as worshipping Christ, with reference to this name τὸν χριστὸν ὑμνεῖσι Θεολογούμενοι. Euseb. H. E. lib. v. c. 28. And the *Alogi*, as we have seen, received that appellation, from denying the Doctrine of St. John, τὸν ἐν ἀρχῇ οὐτὸν Θεὸν (Θεὸς) λόγον. Epiph. Hær. 54. Eusebius quoting the beginning of St. John's Gospel, says, ὡς ἐκ τῆς Θεολογίας. Præp. Evang. lib. xi. c. 19.

431, that city is mentioned as the burial place of *John the Theologus*, which agrees with the account of the ancients, that John the Evangelist was buried there*. Andreas Cesariensis commenting on Rev. xvii. quotes the Evangelist John by the title of *Theologus*†; and, although the same title was applied by Andreas and others, to Gregory Nazianzen, and to other able defenders of the Theologic doctrine, yet John the Evangelist was ὁ Θεολογος κατ' ἐξοχην, *the Divine*, and no other John appears to have had this title. So we may be assured, that, at whatever time this title was prefixed to the Apocalypse, he who prefixed it, intended by it *John the Evangelist*; who was well known, and celebrated in the fourth and succeeding centuries, by this appellation.

Having thus afforded some answer to the objections urged from internal evidence against the authenticity of the Apocalypse, I shall conclude with adding a positive evidence in favour of the notion generally received, that it was written by St. John.

In chap. i. 13, he who is ordered to write the book, beholds in the vision “one *like* unto the Son of man.” Now, who but an eye-witness of our Lord’s person upon earth, could pronounce, from the *likeness*, that it was *he*? St. John had lived familiarly with Jesus during his abode upon earth; and had seen him likewise in his glorified appearances, at his transfiguration, and after his resurrection. No other John had enjoyed this privilege. No other eye-witness of our Lord’s person appears to have been living in this late period of the apostolical age, when the visions of the Apocalypse were seen.

We may, therefore, I trust, fairly conclude, that to the impregnable force of external evidence, which has been seen to protect the divine claims of the

* Euseb. H. E. lib. iii. c. 1. 20.

† Commenting on chap. iii. 21. he calls John Θεολογος καὶ θεοῦ υἱός. And on 1 Joh. v. 8. he says, κατὰ τὸν Θεολογον.

Apocalypse, a considerable acquisition of internal evidence may be added; or at least, that this avenue by which its overthrow has been so often attempted, is not so unguarded as its adversaries imagine. And the future labours of judicious commentators will probably add a continual accession to this weight of evidence; for every prediction of this prophetic book, which shall be shown to be clearly accomplished, will prove it to be divine; and, this being proved, there will then remain little or no doubt but that it proceeded from the pen of the beloved Apostle, to whom the early Fathers of the Church uniformly ascribe it.

I shall conclude with examining the pretensions of the Apocalypse by the rules laid down even by *Michaelis himself*, whereby to determine whether a scriptural book be authentic or spurious*.

I. Were doubts entertained, from the first appearance of the Apocalypse in the world, whether it proceeded from the pen of St. John?

To this we are now enabled to answer, (see chap. iii. iv. v. of this Dissertation,) that no such doubts appear upon record in the true Church, during the important period of one hundred years after its publication; but that all the ecclesiastical writers of that time who speak of its author, attribute it uniformly to St. John. If any persons held a contrary opinion, they were heretics, who appear to have assigned no plausible ground for their notions.

II. Did the friends or disciples of the supposed author deny it to be his?

Answer. There is no such denial from Polycarp, Papias, Ignatius, &c. who appear all to have received it as divine Scripture. (See chap. iii. of this Dissertation.)

III. Did a long series of years elapse after the death of St. John, in which the book was unknown,

* Introduction to N. Test. chap. ii. sect. 3. p. 27. &c.

and in which it must unavoidably have been mentioned and quoted, had it really existed?

Answer. No such period did elapse. Michaelis himself has allowed, that this book, even if forged and spurious, existed before the year 120, that is, within twenty-three years of the time which we have shown to be that of its publication; but even in this period we have seen it quoted and acknowledged, as appears probable, by the Apostolical Fathers. (See chap. iii. and v.)

IV. Is the style of the Apocalypse different from that of St. John in his other writings?

Answer. It cannot be denied that there is some difference, but it is a difference which admits of a reasonable explanation, as may be seen in the former part of this chapter.

V. Are events recorded, which happened later than the time of St. John?

Answer. No such events are recorded. Nor, we may add, are any events predicted, which occurred before the time when the book appears to have been written; which is a case happening to pretended prophecies, (See chap. viii.)

VI. Are opinions advanced in the Apocalypse, which contradict those which St. John is known to have maintained in his writings?

Answer. The theology which it contains is found to be precisely that of St. John in his other writings; and the wild opinions of the Chiliasts, though they had probably their origin from a passage of this book, are to be attributed only to the rash interpretation of it by these visionaries. (See chap. viii.)

Thus, bringing this prophetical book to the test proposed by Michaelis,—by the most successful opponent of its claims to a divine origin, we shall be obliged to confess its indubitable right to that place in the canon of sacred Scripture, which the ancient

Fathers of the Church assigned to it, and which the reformers in the Protestant Churches have with mature deliberation confirmed.

—*—
FOR THE CHRISTIAN'S MAGAZINE.

—*—
THE DOCTRINE OF GOOD WORKS.
—*—

TITUS iii. 8.

This is a faithful saying, and these things I will that thou constantly affirm, that they which have believed in God might be careful to maintain good works: these things are good and profitable unto men.

(Concluded from page 255.)

THE view we have given of the doctrine of good works, though opposed by multitudes, is to be found in the confessions of most of the Protestant Churches. We proceed to furnish our readers with some extracts in proof of this assertion; after which, we shall conclude our inquiry with some remarks which flow from the subject.

We begin with the latter confession of Helvetia. In chapter 16, it is said, "We therefore condemn all those which do contemn good works and talk idly, that they are needless, and not to be regarded. Nevertheless, as was said before, we do not think that we are saved by good works, or that they are so necessary to salvation, that no man was ever saved without them. For we are saved by grace, and by the kindness of Christ alone. Works do necessarily proceed from faith: but salvation is improperly attributed to them, and properly ascribed to grace. The words of the Apostle, in Rom. xi. are worthy of notice; "If by grace, then is it no more of works: otherwise grace

is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

In the 7th chapter of the Confession of Bohemia, we are taught "why, and to what purpose, or end, such good works as pertain to Christian godliness ought to be done:" to wit, not in this respect, that men by these works should obtain justification, or salvation and remission of sins. For Christ saith, when ye shall have done all those things which are commanded you, say we are unprofitable servants. And Paul also saith, not by works of righteousness which we have done, but according to his mercy he saved us. Wherewith, also, agree the words of David, when he prayeth, Lord "enter not into judgment with thy servant; for in thy sight shall no man living be justified." But Christians must do good works, that by them their faith may be approved; for good works are certain evidences, signs, and testimonies of a lively faith, which is hidden in the heart; and fruits of the same, by which the tree is known to be good or bad. Also, that by them they may make their calling sure, and preserve it, by guarding against sin," &c.

Similar to this, is the doctrine taught in the former confession of Helvetia, and that of Basil.

In article 22, of the Confession of the Reformed Church in France, it is explicitly avowed, "that the good works which we do by his Spirit, (i. e. God's,) are never accounted to us for righteousness, nor can we merit by them, that God should take us for his children, because we should be always tossed with doubts and disquiets, if our consciences did not repose themselves upon that satisfaction, by which Jesus Christ hath purchased us for himself."

Equally explicit is the language used in the Confession of Faith of the Reformed Dutch Church, art. 24, and in the Heidelberg Catechism, 32 Lord's day, Q. and A. 86.

The Church of England, in the 12th article of her articles, thus expresses her faith on this subject:

“ Albeit that good works which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment: yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith: insomuch, that by them a lively faith may be as evidently known, as a tree discerned by the fruit.” Such also is the doctrine she teaches in the homily on good works.

Indeed, on this subject, there was a pleasing and wonderful unanimity of sentiment among the chief reformers. They perceived that one of the fundamental errors of the Church of Rome, was the doctrine of justification by works. With one accord they renounced it, and maintained the Scriptural truth, that good works are the fruits of faith, and evidences of a state of grace. Before a sinner can do them, he must be made alive from the dead, by the Spirit of God; he must be renewed in the temper of his mind.

So far is this view of the subject from leading to licentiousness, that it directly produces the soundest and purest morals. One of the strongest evidences that the objection is unfounded, we find in the character and conduct of the greatest number of the objectors. Did the doctrine of good works, as we have stated it, encourage a *relaxed morality*, it would not be opposed by them as it is. They are the advocates of *such a morality*; for they confine their interpretation of the law of God, to external actions. Of its spirituality they seem to have little or no knowledge. Hence they also fritter away the odious, condemnable nature of sin, as described in Scripture. With this mistaken view of their own character as sinners under the curse, and of the extensive demands of the divine law, they cherish the conceit of their moral ability, and hope for salvation from the merit of their works. The question naturally arises, are the works

then on which these characters place such dependence perfect? This is not even pretended by the most zealous and bold among them. On the contrary, they are full in their confessions of infirmities and mistakes. Many of these infirmities and mistakes subject them to merited censure and ridicule from their fellow-men: and yet they will not grant that God notices them with disapprobation. Nay, they insist upon it, that because they do as well as they can, God must reward them! Before we can admit the correctness of their opinion on this subject, they must prove that God, *who demands perfect obedience*, will *admit imperfect obedience as sufficient*. But this cannot be done, for God never contradicts himself. The language of Scripture is explicit. He who transgresses in one point, is guilty of the whole law. We nowhere read of a mitigated law, or a law in which part is admitted for the whole. The idea is as absurd as it is unscriptural. For if the law be, what an Apostle declares it to be, holy, just, and good, not a particle of its claims can be altered, without derogating from its holiness, justice, and goodness.

The real truth is, that but little regard is paid to the divine law, by these advocates for works. They do not consider it as the exclusive standard of right and wrong, the only rule of conversation and conduct. The question with them is, not whether a work be done according to the law; but whether it agrees with their character; their reputation; their convenience; their caprice; in a word, with their prevailing passions? If it does, they then consider it good, and suppose that they are entitled to a reward for it. But we have not so learned Christ: and we are confident, that they who trust in themselves that they are righteous, feel little comfort or satisfaction from their works, in the review of their past lives, or in the prospect of judgment to come. How can they? The glory of God is not the end they contemplate; nor the law of God their rule. On works

confessedly imperfect at best, nay, on works, the character of which is not merely marked with imperfection, but with wilful and cherished negligence of the duty we owe to God, they rely for acceptance with a holy God. For who are the men generally and chiefly, who most boldly assert the merit of works? Are they the praying, self-denied, humble, and holy followers of Christ? Our readers, from their own experience, can judge.

The most careless and thoughtless, nay, the open transgressors of the divine law, constitute the greatest number of the advocates for a sinner's moral ability to do good works; and the consequent ground which those works afford, to expect acceptance from God. They, on the contrary, who confess their inability to think one good thought, much less do any thing acceptable to God, and rely altogether on the grace of the Lord Jesus, constitute a people zealous of good works.

Never was there a fouler libel conceived or uttered against truth and experience, than the objection, that the doctrine of good works, as has been explained, subverts the foundations of morality. Do we make void the law? asks the Apostle; God forbid, we establish the law. The believer is created anew in Christ Jesus, unto all good works. The grace of the Gospel constrains him to live soberly, righteously, and godly, in this present world. His taste, his desires, his views, his feelings, his hopes, and fears, are all changed. Sin has no longer dominion over him. How then shall he that is dead to sin, live any longer therein? It is impossible. He lives unto God. Such is the effect of the new creation which believers have undergone, that it radically reforms their lives, as well as their hearts. Because the last is filled with the love of God, the former displays gratitude and obedience to God.

Wherever this view of good works which we have given is embraced in sincerity, there, the fruit of the

Spirit in all goodness, and righteousness, and truth, appears. Among the advocates for justification by faith alone, are to be found good works in abundance; not merely a discharge of our duties to our fellow-men, but also of those we owe to God. There exists a remarkable difference between the friends of justification by faith, and those of justification by works, in this respect, that the works of the latter chiefly relate to their fellow-men, being works of morality: those of the former relate specially to God, being works of religion. The latter too generally neglect the works of religion; the former carefully attend to the works of morality, in connexion with those of religion. The reader will recollect that we are speaking of persons on both sides in this matter, who are honest in their professions. Too many who pretend to rest on the merits of Christ for pardon, turn the grace of God into licentiousness. But the very principles which they avow, compared with their lives, prove the falsehood of their profession. Immorality is utterly inconsistent with faith in the Lord Jesus. They who do not practice good works, are not followers of the Lord Jesus. They do not manifest those evidences of the reality of their faith, which the Scriptures plainly require. Holiness becometh God's house upon earth. In it no unholy person has a right to enter.

They who oppose the necessity of good works, as marks of a gracious state; as the inseparable companions of faith; as the fruits of the Spirit; neither know what they say, nor whereof they affirm. Their error is fatal, and their prospects, if they do not repent, awful indeed. They are the ministers of sin, on the one side, as much as the pretenders to good works without grace are, on the other side. The latter deny the ruins of the fall; the former, that holiness without which no man shall see the Lord. As was stated at the commencement of this investigation, the truth lies between these two extremes.

We can be pardoned only through faith in Jesus Christ, and we must do good works to manifest this faith. Good works are the result of a new life, imparted to us by the Spirit of God.

All Christians ought, therefore, to be careful to maintain good works. Each of them ought habitually to ask his heart, Why do I this or that action? Is it directly or indirectly commanded by God? Do I do it from a principle of spiritual life, depending on the grace of God to enable me to do it aright? Do I contemplate in it the glory of God, and the good of my fellow-men, as well as my own benefit? In this way, and in this way alone, can we test our sincerity as believers, in our daily conduct: and by this test many actions apparently good, and applauded by the world, will be found essentially defective.

We conclude with the exhortation of the Apostle; "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting."



RELIGIOUS INTELLIGENCE.



FOREIGN.



Speech made by the Rev. Dr. Buchanan, at the late Anniversary Meeting of the London Society for promoting Christianity amongst the Jews.

DURING my residence in the East, my mind was much occupied with the present state and circumstances of the Jews. I visited them in different provinces, examined their books, and discoursed with them on the subject of

the prophecies ; and I found that no where do they despair of being restored to Jerusalem ; no where do they despair of beholding their Messiah. It is with great satisfaction, then, that on my return to England, I contemplate the establishment of your Society. It is, indeed, with much surprise I behold three hundred gentlemen assembled on the present occasion, under the patronage of noblemen of our country, to promote this noble design. The sudden elevation of your Institution, and the interest which it has almost instantaneously created in the public mind, are sure prognostics of its perpetuity.—It is one of those institutions which, like the Bible Society, need only to be proposed, to recommend itself to the minds of men, by its perfect reasonableness and propriety ; and, I may add, by the divine obligation it involves. I entertain a confident hope that this Society, or some institution analagous to it, will be perpetual in the Church of Christ, and that it will endure, to use an oriental expression, as long as sun and moon endure ; or at least, as long as there is a Jew in the world who is not a Christian.

There is a measure I would propose to the consideration of your Society, which I think will contribute to its celebrity and success. I would suggest to you to open a correspondence with the Jews in the East.

Perhaps it may not be known to some, that by the events of the late war in India, a colony of Jews have become subject to Great-Britain. This is the colony of the white and black Jews of Cochin. The number is calculated to be about 16,000. Mr. Frey informs me that the number of Jews in the United Kingdom is not reputed to be greater than 14,000. So that our Jewish subjects in the East are yet more numerous than those in the West ; and they are equally entitled to the regard and attention of your Society.

I visited Cochin soon after the conquest of the province. The Jews received me hospitably, and permitted me to examine their Libraries and their Synagogues ; and they presented to me many valuable manuscripts, which are now deposited in the library of the University of Cambridge. One of these is a Roll of the Pentateuch, on goat skins, dyed red ; one of the most ancient, perhaps, which the East can produce. The white Jews live on the sea coast, and have commerce with foreign nations : the black Jews live chiefly in the interior of the country. The Hindoos call them Israeli : they call themselves Beni-Israel, and not Jews : for their ancestors did not belong to Judah, but to the kingdom of Israel. They consider themselves to be descended from those Tribes who were carried away at the first captivity.—

In some parts of the East, the Beni-Israel never heard of the second Temple. They never heard of the Christian account of the coming of the Messiah. Some of them possess only the Pentateuch, and Psalms, and Book of Job. Others have no portion of Scripture left. But their countenance, and their observance of the Sabbath, and of peculiar rites, demonstrate that they are Jews. The white Jews at Cochin despise the black Jews, as being of an inferior cast, and do not approve of intermarriages with them, because they do not belong to the Second Temple. Both among white and black Jews, I found that there was a general impression that there would soon be a rumour of wars, and a commotion among the people, on their account. The white Jews expect a second Cyrus from the West, who shall build their Temple the third and last time.

You may address the Jews of Cochin with great advantage on the subject of the Christian religion, for they have the evidence of the Syrian Christians before them. These ancient Christians live in the vicinity, and are your witnesses. At one place, in the interior of the country, which I visited, there is a Jewish Synagogue and a Christian Church in the same Hindoo village. They stand opposite to each other; as it were the Law and the Gospel; bearing testimony to the truth, in the presence of the heathen world.

I was informed, that many years ago one of the Jews translated the New Testament into Hebrew, for the purpose of confuting it, and of repelling the arguments of his neighbours, the Syrian Christians. This manuscript fell into my hands, and is now in the library of the University of Cambridge. It is in his own hand-writing, with the first interlineations and erasures; and will be of great use in preparing a version of the New Testament in the Hebrew language. It appears to be a faithful translation, as far as it has been examined; but about the end, when he came to the Epistles of St. Paul, he seems to have lost his temper, being moved perhaps by the acute argument of the learned Benjamite, as he calls the Apostle, and he has written here and there a note of execration on his memory. But behold the providence of God! The translator became himself a convert to Christianity. His own works subdued his unbelief. In the lion he found sweetness; and he lived and died in the faith of Christ. And now it is a common superstition among the vulgar in that place, that if any Jew shall write the whole of the New Testament with his own hand, he will become a Christian, by the influence of the evil spirit.

This event occurred in the South of India; but a conver-

sion no less remarkable took place, some time afterwards, in the North. Jacob Levi, a Jew from Smyrna, travelled over land to Calcutta, and heard the Gospel from one of the Lutheran Preachers belonging to the Society for promoting Christian knowledge, and became a convert to the truth. He delivered a testimony to the Jews, Hindoos, Mahometans, and Christians; for he was acquainted with various languages, and spoke eloquently, like Apollos. But his course was short. He was ordained like many witnesses of the Christian faith, to shine but for a moment. These solitary instances of the power of the Gospel seem to occur, in almost every nation, previous to the general illumination. This conversion of Jacob Levi is recorded in the Proceedings of the Society in Bartlett's Buildings, London.

But there is another body of Jews, not a colony, but a kingdom of Jews, to which this Society may also address itself; and that is, the ten Tribes. For the ten Tribes, so long lost, have at length been found. It has been sufficiently ascertained, by the investigations of the learned in India, that the Affghan and Pyran nations consist of the descendants of the Jewish Tribes of the first description.

When I was in the south of India, I asked the black Jews, where their brethren, the great body of the Ten Tribes, were to be found? They answered promptly, that they were to be found in the North, in the regions adjacent to Chaldea, the very country whither they were first carried into captivity. On my return to Calcutta, I prosecuted the inquiry, under the advantages which my superintendence of the College of Fort William afforded me. Sir William Jones had recorded it as his opinion, that the Affghans were Jews, and referred to various authorities. A further investigation confirmed the judgment of that illustrious scholar. There were Affghan Jews in Calcutta, at the time: one of my own servants was an Affghan. The Affghans are generally reputed by us to be Mahomedans. I asked my servant if he was a Mahomedan? "No," said he, "I am a Mahomedan Jew." I plainly discerned in his countenance the features of the London Jew. The general account of the Affghans is this: that their ancestors were Jews—that their common histories record the names of David, Saul, and other kings of Israel—that the Mahomedans came upon them with an invading army, and said unto them, We are Jews as well as you; we observe circumcision, and keep the Sabbath; let us incorporate our nations, and be one people, and unite against the Infidels—that they made a show of yielding to Mahomedanism, (as the Jews of Spain and Portugal pretended to yield to Christiani-

ty;) but in process of time the ascendancy of the new religion corrupted their ancient institutions; their sacred books began to diminish in number; and it came to pass at last, that in many places they could be only recognized to be Jews by their countenance, by tradition, by peculiar rites, and the observance of the Sabbath; which are the only marks which distinguish some of the Beni-Israel of the South of India. Let us, therefore, address the Ten Tribes, and receive them in the state in which, by the providence of God, they are to be found. Some of the Jews of London are as ignorant, and are as little entitled to the name, as the Affghans.

But there is a third body of Jews to whom you ought to write: I mean the SAMARITAN JEWS. They are not far from the shores of the Mediterranean, and are easily accessible. They possess only the Pentateuch. They are few in number, and will receive with much deference any communication which you will be pleased to make to them, relating to their religion and to the present state of Jewish nations.

Let letters then be addressed to these three bodies of Israelites; not in the name of CHRISTIANS, but in the name of the converted Jews, who compose a part of this Society. Let Mr. Frey, the learned convert, write to them, not in the Rabbinical Hebrew, (for there are upwards of 20 dialects of Rabbinical or Commercial Hebrew in the world,) but in the Hebrew of the Old Testament, which all understand; let him inform them of the great events that have taken place in the West, namely, that Jews have become Christians; that the Christians are sending forth preachers to teach all nations; that the Messiah is surely come; and that the signs of the Times encourage the belief that Israel is about to be restored, in a spiritual sense. Let him further direct their attention to particular prophecies, and invite correspondence. And after Mr. Frey has exercised his ministry a year or two longer in this country, it may be expedient that he go forth as a Missionary to the Jews of Cochin, with some of his brethren, that "in the mouth of two or three witnesses, every word may be established." After preaching among them half a year, he may return again, and report what he has heard and seen.

But when you write these letters, a PRESENT must accompany them, after the oriental manner. And let this present be the BIBLE. You need not, indeed, send the Old Testament to all: for the Jews of the East possess that Book entire, with every jot and tittle that belongs to it. They are our librarians; they are ordained by providence, as it were, the official guardians of the perpetual purity of the Sacred Volume. But

you must send them the NEW TESTAMENT in the Hebrew tongue; in the language and character of the Old Testament, which all understand and revere. And let it have the MASSORA, that the Text may be settled by good authority, before it pass out of your hands. We Christians are, in regard to the New Testament, the Massorites; we are qualified to determine the sense. If the Version be sent forth without POINTS, the words of our Saviour may be expounded by the Eastern Jews in different ways.—The Arabic, Persian, Chaldaic, and Syriac languages, all have points. You may take them away, indeed, as has been done in the Old Testament Hebrew; but if you do so, you will not be able to understand what is written, unless you have got it previously by heart. All the children learn these languages and the Hebrew, in the East, with points; and they are constantly used by grown persons, when the sense is doubtful. A letter, without points, on a new and difficult subject, would be an enigma. It is commonly said in Europe, “that the points are not of divine origin.” But there is no meaning in this sentiment. If the consonants be of divine origin, the vowels are of divine origin. The consonants cannot be pronounced without the vowels. A consonant implies the presence of a vowel. The Hebrew consonants, which are said to be of divine origin, were changed in form by a heathen people. A child, in the time of Moses, would not have been able to learn the Book of Genesis without points. When he had got it by heart, indeed, the points would be of no use: and for this reason, and for no other, are they not used in the Synagogue. It is the labour of ten years for the Hebrew reader in the Synagogue to learn to read the Scriptures without points. Had not providence ordained the Massora of the Old Testament, it is impossible to say how great our difficulty might have been in translating that volume at this day: but the same providence which has preserved the consonants, has preserved the vowels also.

It is with surprise I learn, that as yet you have not obtained a Version of the New Testament in the Hebrew language, for the use of the Jews. It is surely the very first duty of your Society to execute this translation. You are beginning to work without instruments. How can you find fault with a Jew, for not believing the New Testament, if he has never seen it? It is not to be expected that he will respect a version in English; but give him the New Testament in the language of the Old Testament, in the imposing form of the primeval Hebrew, the character which he is accustomed

to venerate and admire, and then you do justice to his weakness, and may overcome his prejudice.

How strange it appears, that during a period of eighteen hundred years, the Christians should never have given the Jews the New Testament in their own language ! By a kind of infatuation, they have reprobated the unbelief of the Jews, and have never at the same time told them what they ought to believe.

I ought to apologize to the company for detaining them so long.—[Applause.]—I shall conclude with observing, that the chief difficulties which this Society will probably meet with, will be from the opposing Jews at home. But when they see that your converts multiply, and when they hear that you are writing to other nations, regardless of their ignorance and opposition at home ; when they learn that you have DISCOVERED THE TEN TRIBES ; that you have sent to them the New Testament in the holy language ; that you are discussing with them the subject of the prophecies ; and that Mr Frey and his brethren are going forth as “ ambassadors, in light ships, to carry the tidings of gladness to a nation scattered and peeled, terrible from their beginning hitherto,” (Isaiah xviii.) the hostile Jews will be alarmed, their spirits will sink within them, and they will begin to think, that a great day in Zion is indeed at hand.

Every time you meet here, in this public manner, in the presence of the Israelites, your cause acquires strength. Every time that these Annual Sermons are preached, and the voice of prayer and supplication for the outcasts of Israel ascends to heaven, it is like the blast of the rams' horns before the walls of Jericho : and so the enemy will soon begin to consider it ; and I doubt not that before you have encompassed the walls seven times, an impression will be made.—It may be the will of God, that before the trumpet of your Anniversary Assemblies has been seven times sounded, the wall will begin to shake ; a breach will be made, and Joshua, the spiritual Joshua, will enter and take the city.

DOMESTIC.

A narrative of the state of Religion within the bounds of the General Assembly of the Presbyterian Church, and of their sister Churches in Connecticut, Vermont, New-Hampshire, and Massachusetts, during the time intervening between May, 1810, and May, 1811.

THE providences of Jehovah towards the Church, demand both attention and improvement from his people. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them. To furnish their brethren with suitable information on this subject, the General Assembly present this Narrative of the state of religion within their bounds, and those of sister Churches, to their notice and regard.

The scene which a review of the past year exhibits to us, is not marked with such signal blessings as that of some preceding years. But still it is interesting; for we have sweet and consolatory evidences that God is in the midst of us.

The attendance upon the regular worship of God, has been decent generally; in some instances, not a few, solemn and affecting.

Though there have been no general revivals in any part of our borders, a few places have been specially visited. This is the case with Cape-May and Fairfield, in the Presbytery of Philadelphia; and we add with pleasure, the capital of the United States, and one or two villages adjacent. We hail the day of small things in the latter district of country, and pray that the first fruits may be followed with an abundant harvest.

In the city of New-York, within the bounds of the Presbytery of New-York, the cause of Christ has been gradually and steadily advancing. Constant accessions are made to the communion of the Church, as well from the higher, as the middling and lower classes of society.

Those parts of our Church where the Spirit has been remarkably poured out in past years, still display the fruits of such gracious visitations. There are few apostacies; none of great moment. Believers are walking in the comforts of the Holy Ghost; and manifesting the works of righteousness and peace in their daily deportment. In many congre-

gations they discover great solicitude for the conversion of sinners. They are troubled in mind, and urged to fervent prayer, for the welfare of souls and the glory of Christ. The noble spirit which the gospel produces, thus discovers itself in them; and we cannot but hope that HE, who hath given them this spirit, will gratify their desires.

Many new congregations have been formed, which promise fair to be nurseries of children for our God and his Christ. We notice with satisfaction, one established in Philadelphia, composed of people of colour. May the example be followed in other places, that thus this neglected part of the human family, may have the means of grace administered to them every where, in a manner both suitable to their situation, and to their intellectual improvement.

The vacancies in our Churches have been more generally supplied than we had a reasonable ground of expectation. The ministry are faithful in explaining and defending the truth as it is in Jesus, and in restoring decayed discipline. We have cause of thankfulness that in a day of rebuke like this, there is so much unanimity of sentiment and of conduct, on points that are fundamental, among those who labour in holy things.

The missionary exertions of this Assembly, have been owned and blessed, both on our frontiers, and among the Indians.

From this general view, we descend to some more minute details, of circumstances which we consider favourable.

There appears an increasing attention in most places to the doctrines of the gospel. People begin to be generally convinced that it is important for them to have correct principles, in order that they may lead correct lives. Especially do they who profess the hope of the gospel, pay more of that attention to doctrines, which sound philosophy and the scriptures demand. And the doctrines which they esteem and cherish, are those which our fathers in the old world embraced; in the faith of which they died, and which are contained in our standards. They are denominated, appropriately, the Doctrines of Grace, and constitute both our glory and defence. By them God is honoured, and sinners are saved. They have ever been opposed, and they ever will be opposed, by those who know not the truth, or who hold it in unrighteousness. But God has ever put the seal of his approbation on them, making them effectual to the conversion of sinners.

In close connexion with this increased regard thus paid to doctrines, we find there is an increased exertion for the promotion of pure and undefiled religion. This will ever be the

case. Among those who consider doctrines of little avail, the efforts used for advancing the interests of Christ's kingdom are few and feeble. They may, through the excitement of interest and passion, make a violent attempt; but their force is soon spent. On the contrary, they who judge *doctrines* to be essentially necessary, as a foundation for correct conduct, are constrained to exert themselves for the spread of those doctrines. The understanding being convinced of their importance, enlists the conscience and the affections in their favour. This is particularly and emphatically the case with those, who have embraced evangelical principles. Among them we chiefly find important and permanent plans for the diffusion of truth and the glory of God. We rejoice in the increase of Missionary, Tract, and Bible Societies, within our bounds; and the more so, because there is so much need of missionary exertions in different parts, and also of Bibles. From various quarters the request has been uttered, 'Give us Bibles.' The Bible societies, no doubt, will promptly as they receive information, grant the request. It has pleased God to excite pious women also to combine in associations for the purpose of aiding, by their voluntary contributions, one or other of the above Institutions. Benevolence is always attractive; but when dressed in a female form, possesses peculiar charms. Hard indeed must that heart be, which can resist the example, or the solicitation of a mother—a wife—a sister, or a friend, when that example and solicitation are for the promotion of the public good. We hope the spirit which has animated the worthy women of whom we speak, will spread and animate other bosoms.

Besides these societies, we find that the friends of evangelical truth support by subscription in the city of New-York, a stated preacher in the Hospital and Alms-house. The issue of such an attempt, we trust, will gladden the hearts of those who have made it, and bring glory to God in the conversion and comfort of the poor and the sick.

In the city of Philadelphia, the Evangelical Society, which has existed for some time, are vigorously prosecuting their laudable plan, in disseminating the truth. Besides the regular societies which they have established, they have directed their attention to the catechising of poor children.

In the city of New-Brunswick, in New-Jersey, a Sabbath School has been established, in which a large number of poor children are gratuitously and carefully instructed in moral and religious truth.

These Institutions are pre-eminently characteristic of the religion of Jesus. He preached the gospel to the poor, and

has charged his followers not to forget them. We fail in our duty, as well as abridge our personal happiness, by neglecting to visit the fatherless—to assist the indigent—to alleviate human sufferings. Property is given to us, for others, as well as ourselves. Believers are stewards of the bounties of Providence, as well as of the grace of God.

The praying Societies which have heretofore been established, still continue, and new ones have been formed. We congratulate the brethren on the prospect which this affords. Such institutions are nurseries of piety, directly calculated to keep alive in the hearts of believers, the flame of divine love, and to awaken the attention of such as are afar off. We are not ashamed to acknowledge that they constitute one of the great blessings of our Church. So far are we from apprehending danger from them, that we do know, and we declare without fear of contradiction, that they are good in themselves, and that they promote the best interests of those who attend them.

Attention to the young and rising generation, has evidently increased during the past year. Baptized children are more generally objects of special care. Catechetical instruction is administered to them in most of our congregations; and in some, measures are taking to introduce a system of discipline in regard to them, suitable to the relation they sustain to the Church, and to the duty which the Church owes to them. We trust our brethren will go on in this good work. Much remains to be done. The children which the Lord has committed to our care, ought not to be thrust into the world without defence. The mere elements of religion, are not sufficient for their use. They ought to be instructed in the higher doctrines of the gospel, to be acquainted with the contents of scripture, and furnished with the evidences which demonstrate the divinity of the scriptures. Churches, as well as parents, have a solemn account to render to God, for the manner in which the children sealed with the seal of the covenant, have been treated. They are reaping the fruits of their negligence, in the carelessness and profaneness of multitudes of their youth. These, though dedicated to God in baptism, have been suffered to wander at large with no suitable restraint exercised over them. On whom then must the blame chiefly descend? We shudder at the truth. We hope, however, that the future will exhibit a different picture. Present exertions promise such an issue. We leave the subject with God, commending it to his blessing.

In addition to these favourable circumstances, we are hap-

py to state, that infidelity appears to be declining; and that there are few errors prevalent. In a few sections, Socinianism and Universalism do exist, but gain little ground.

We have thus far given you in detail the circumstances we deem favourable. We must now unfold to you some of an opposite character.

With pain we have heard that in some parts of our Church the disposition to support the gospel ministry is becoming cold. We lament this appearance the more, because we learn that there is no backwardness to advance money for objects, which, though laudable in themselves, are subordinate in importance to the preaching of the Word. We trust that our people possess too much good sense, and too much respect for the God who made and redeemed them, to listen to the dreams of men who neither know what they say nor whereof they affirm. These do not hesitate to libel an ordinance of the living God, to promote their selfish views, their degrading prejudices. God has said, whosoever serveth at the altar, shall live of the altar. But these say, no—the ministry must be kept in want, that they may be kept humble. We fervently wish that the men who thus act towards the ministry would, to be consistent, apply their reasonings to themselves. We do not hesitate to say, that the profession of religion which is connected with a disposition to abridge the means of supporting the gospel, is at best suspicious. Men who do so, practically say, we love our bodies more than our souls; our temporal substance, more than an eternal inheritance. It is among the foulest blots on the Christian name, that in so many instances, the confession is made, of the heart being open to receive the truth in the love of it, whilst at the same time great reluctance is displayed in giving worldly substance, for the service of Him who alone changes the heart. One of the best evidences of the power of religion, is an increase of liberality in relation to all those objects, which regard the salvation of souls and the prosperity of Zion. We hope that they who have in this respect gone back, will without delay retrace their steps, and redeem their name from reproach or suspicion.

We are ashamed, but constrained to say, that we have heard of the sin of drunkenness prevailing—prevailing to a great degree—prevailing even amongst some of the visible members of the *household of faith*. What a reflection on the Christian character is this, that they who profess to be bought with a price, and thus redeemed from iniquity, should debase themselves by the gratification of appetite, to a level with the beasts which perish!

Another unfavourable circumstance of which we have heard, is the prevalence of Sabbath-breaking. For this indeed our whole land doth mourn; for this we desire to be humbled before God. The profanation of the Sabbath is as incompatible with morality, as with religion. It leads directly to consequences of the most fatal and ruinous kind. We rejoice that it is a crime with which but few professing believers are directly chargeable: but they are indirectly, by quietly suffering others to commit it, without endeavouring to prevent it, or to bring the offenders to punishment. We hope that associations for the suppression of vice and the promotion of morals, will be generally established, so as to arrest the wicked, and support faithful Magistrates in enforcing the laws.

From our sister Churches, the accounts we have received are similar in their general tenor, to those we have given in detail of our own Church.

In Connecticut nothing of singular importance has occurred during the past year. But few of the Churches have been favoured with times of special refreshing from the presence of the Lord. They, who have in former years been made to bow to the sceptre of mercy, seem still to walk worthy of their vocation. The ministry display the pleasing spectacle of a band of brethren with one heart and one mind, engaged in their arduous work.

Vermont has been favoured with revivals in many of her towns. Several hundreds have been added to the Church, and still the rain of righteousness is descending. May it continue to descend, till the vallies and mountains shall respond to each other, the high praises of our God. Infidelity is not so audacious, nor immorality so prevalent, as formerly. Ministers are continually settling in places where the messages of mercy have never before been delivered.

In the upper part of New-Hampshire, there have been more revivals than usual. In Newport not less than 200 have been hopefully converted. Romney, Croydon, Hebron, and Grotton, have also been visited. In the lower part there has been no general revival. Faithful ministers are however increasing: efforts are making to introduce praying societies in many congregations. A concert of prayer between ministers, held once in two or three weeks, has been established. Appearances thus are favourable. We noted one circumstance in the accounts from this State, with great interest: A school of small children, awakened to a sense of their situation, and eight or ten of them made hopeful converts, through the means of religious instruction.

Massachusetts at present exhibits a scene worthy of the sons of those pilgrims who left their country for the sake of religion, and settled in a howling waste. The line of distinction between the sound and the unsound, those who adhere to the doctrines of the reformation, and those who do not, is more clearly marked than heretofore. Ministers and Churches are more than usually awake to the interests of Zion; the friends of evangelical doctrines are uniting their influence; and the cause of truth and of sound religion is advancing. Very recently, pleasing revivals have been witnessed in the counties of Worcester, Essex, and Middlesex, issuing in large additions to the Churches; and in other parts of the State the fruits of less recent revivals are still extensively visible. Many societies have been instituted for promoting the diffusion of evangelical knowledge; and to give them extensive and lasting effects, uncommon liberality and activity are displayed.

On the whole, in New-England at large, increased exertions appear to be making for the advancement of the Redeemer's cause, and many indications are presented which should fill the hearts of all the friends of Zion with joy.

We conclude with exhorting all our people to be watchful—guarding their hearts—resisting temptations—living by faith, and trusting with unshaken confidence in God. Thus far, through the good hand of our God upon us, we are sustained; and we cheerfully commit ourselves and all our Church to Him who is able to keep us from falling—to whom be glory for ever. AMEN.

[Eleazer Williams, the writer of the following letter, is a descendant of Eunice, a daughter of the Rev. John Williams, Minister of the Gospel in Deerfield, Massachusetts; who with all his family, was taken captive by the Indians, the 29th February, 1703—4. She was then about 7 years of age—and was the only one of the family who remained amongst the Indians; and very soon entirely lost her native language. Great efforts and much interest were used to redeem the daughter; but an over-ruling Providence rendered them ineffectual, no doubt for wise purposes; which, perhaps may be made evident in this young man, who, with his brother, was taken into the family of Deacon Ely, of Longmeadow. When very young, the Deacon married a descendant of Mr. Williams. He was a very pious man, and his family uncommonly exemplary in the Christian walk. He was ardent in the Missionary cause, and hoped, by the blessing of God, to be instrumental in bringing up these boys in the Christian Religion, and making them useful amongst

their Heathen kindred. Misfortunes reduced the temporal circumstances of Mr. Ely ; and he died before he saw much of the effects of the education and examples he gave the boys. They were at the same time put to work on the farm ; and after his death, they were obliged to seek another asylum. One of them returned to his own family—the other became a serious young man, and discovered an ardent wish to acquire an education. Some pious people and ministers have encouraged and assisted him. But he is very poor, and has had great difficulties to encounter.

The following extracts from letters in our possession, will make the public fully acquainted with the history and state of this young man.

The Rev. Mr. Storrs, from Long-Meadow, writes thus, March 28, 1811 :

“ Eleazer Williams is now, and for a year has been, with the Rev. E. Hale, of West Hampton, in this county ; approving himself to him, to his family, and to all his literary, and Christian acquaintance in that vicinity, as a youth of unquestionable piety, and uncommon talents.

“ Col Dwight, of East Springfield, Justin Ely, Esq. of West Springfield, and myself, constitute at present a Committee, appointed by the trustees of the Hampshire Missionary Society, to superintend the education of this youth, and in their names, to solicit pecuniary supplies for that purpose. Grants from time to time have been made by the Legislature of the Commonwealth, by our own and other Missionary institutions, in his favour. But all monies hitherto received have been expended, and we are now in debt not much less than \$100. I know of no source from which we can derive immediate supplies. We have made application to the Board of the Connecticut Missionary Society, but have received no returns.

“ It is our wish, that he may be supported in his present situation some months to come. Whether it be best that he should pursue the study of the languages, and complete a collegiate education, is not a question upon which his friends have thought themselves warranted to decide ; especially as they have not known that it would be possible for them to defray the expense. But leaving this to a future decision, I hesitate not to say, that you, sir, and the friends of whom you speak, as disposed to aid the youth, will not find your kindness abused. Whatever is advanced, will be *conscientiously*, and I trust not *injudiciously*, appropriated to the purpose of preparing him to preach the Gospel, and administer the ordinances of the kingdom of God amongst the aboriginals of this Continent.

"I have been acquainted with the youth, from the time that he arrived from Cashnowagher, in this town; and in no instance has he, so far as I have known, conducted improperly. About two years after his arrival, his friends took up a hope, that he had experienced *real religion*, and his appearance since that period, has by no means diminished their confidence."

The 6th of April following, he gives the following particular detail:

"Eleazer Williams came to this town A. D. 1800, January 18th; the May following he was 12 years old. The friends here, have never known his family to have any other name than that of Williams, and have supposed that it was the custom of *that*, if not of *other* tribes, whenever an Indian married a woman, who descended from English or French parents, for the family to take the *maiden name* of the woman. Eleazer was baptized in infancy, and as is probable, by a Catholic priest; his mother being a member of that communion, though his Father has never made a public profession of any religion. He told me that his son was named after his great uncle, Eleazer Williams, first minister in Mansfield, Connecticut.

"Eleazer's great grand father, on his mother's side, was an Englishman; his great grand mother, on his father's side, was Eunice Williams. Though she lost her native language, she never lost a knowledge of her native friends and country. Through the instigation of some Papists, and for the purpose of securing her residence among them, she was married in very early life, to an Indian, whose name was *Turroger*. She had eight children. But two daughters, viz. Catharine and Mary, lived to grow up and be married. Mary had one son, viz. Thomas, (this is Eleazer's father,) and died. On the bed of death, she gave her son to her sister Catharine, who never had any children of her own.

"The Rev. John Williams, after his return from captivity, and re-settlement in Deerfield, never ceased to labour, hope, and pray for the redemption of his daughter Eunice; but he lived not to witness the success of his exertions, and of the exertions and prayers of all his relations and acquaintances. After his death, his son Stephen, (Dr. Williams, first minister of this town, and my immediate predecessor,) through the agency of Gen. Schuyler, and some other gentlemen in Albany, was so happy, after numerous attempts, as to obtain an interview with this long lost, dear sister. The interview took place in Albany, New-York, in the year 1740, where he had waited 3 weeks for her arrival. His brother, Eleazer Williams of Mansfield, and Rev. Mr. Meacham of Coventry, Connecti-

cut, accompanied him on the occasion. Eunice, with her husband and children, was now prevailed upon, though with great difficulty, to accompany these brethren to Longmeadow, and there spend a week in receiving the attentions and largesses of a crowd of friends and visitants, who flocked from Deerfield, Mansfield, Lebanon, and all the towns in this vicinity. The circumstances attending this whole scene, as they are related by one who is now living, (old Madam Ely,) and who was an eye witness to many of them, are very singular, striking, and deeply impressive; but I may not recount them at this time. Eunice with her husband, children, and some other connexions, at 3 different times after this, came down from Canawaga, to Longmeadow, and in one instance passed several months, visiting their friends in various parts of New England. They were always, while here, treated with the greatest attention, and returned to Canada loaded with presents of all sorts. In one instance the Legislature of this Commonwealth, made them a very handsome grant, and proposed to them an annual stipend, with a permanent settlement, on condition they would take up their abode in New England; but Eunice could by no considerations be persuaded to comply with the proposal; the only reason which she offered, however, was, that living among heretics would endanger her, and her children's salvation.

"Her grandson Thomas, (Eleazer's father,) was down on a visit in 1784, bringing letters from her, and from General Schuyler, to Dr. Stephen Williams, her brother, who was then in his grave, having been dead about 2 years. Thomas came down again in 1796, or beginning of 1797, when it was proposed to him, to send on one of his sons to be educated amongst us; he appeared pleased with the proposal. In December, 1799, at Deacon Ely's request, a letter was forwarded to Thomas, by one of our neighbours who was going to Montreal, in which he was desired to forward by that opportunity one of his sons to us, agreeable to the proposal which had before been made. Accordingly, about the middle of January, 1800, he came on with two of his sons, Eleazer and John Sir Wathie; he left them with us, and they constantly attended school, learning to speak, to read, and to write our language, in all which branches they made good proficiency, especially Eleazer; their father requested Deacon Ely, with whom they lived, to instruct them in all kinds of farming business. It was an object with us to have them retain a knowledge of their *mother tongue*, and this Eleazer did; but John, who was 5 years younger than his brother Eleazer, soon forgot it. In the winter of 1803, their parents both

came down on a visit, and informed us, that unless they took back with them one or both of their sons, the Priest, who from the beginning had expressed great dissatisfaction, would excommunicate their mother.

"At length they consented to leave Eleazer for 2 years longer, and we were willing that they should take John home, that he might regain his native language, which he accomplished in the course of a year, and then returned to us, having lost little of his English learning. He continued in this quarter about four years more, when, having learned to read and write decently, and perform all kinds of farming business tolerably well, he returned to his father, where he now is; having never manifested an attachment for books, nor any abiding sense of religious subjects. Eleazer is able to speak and write readily his native language, and has employed many leisure hours in translating parts of the sacred Scriptures into Indian. He expresses a very extraordinary affection for the Bible, and ever since he became hopefully pious, his whole soul seems swallowed up with the idea of spending his life in preaching the gospel of the Son of God to his countrymen. He told me when I saw him last December, that he had read 6 books of Virgil's *Æneid*, several of Cicero's orations, and one or more of the Evangelists, in Greek; he expresses a strong desire to obtain a knowledge of Greek and Hebrew, as what will be of great advantage to him in his attempts to expose the errors and fallacies of the Catholic priests.

"With respect to his going to College, could he obtain that instruction which is necessary to qualify him for a missionary, and the honours of some University, without going through the whole round of college studies, perhaps it would be best. For some time past, I must say, that to me he has appeared to be becomingly modest, and in every respect more and more pleasing and promising. And since he took up a hope, he has ever had apparently but one mind, as to the object to which he should devote all his abilities and acquisitions for instructing his fellow-sinners, and especially the Indian tribes, in the glorious Religion of the Blessed Redeemer."

The Rev. Mr. Hale, of Westhampton, in a letter dated April 4, 1811, informs us,—

"The youth of whom you request information has resided in my family most of the time, since December, A. D. 1809. Previous to that time, I had been informed, that he was

thought to be piously disposed; as I have since, as far as I can judge, found him to be. I believe all his acquaintance, who understand Gospel religion, view him, as in a judgment of charity, truly devoted to God in the Lord Jesus Christ. He appears also strongly desirous to promote the salvation of his kindred.

"His more judicious friends, so far as I have had opportunity to learn, think him promising, as to talents; something above the common level of men, of equal opportunity and advantages. I am ready to say the same is my own opinion.

"In estimating his ability, it is to be remembered, that his mind began late to receive cultivation. He came to New-England, I understand, in the eleventh year of his age, A. D. 1800, ignorant of the English language, and able not much more than to tell the letters of the Indian. A mind so long neglected, I think, is not to be expected to have that aptness to acquire literature, which it would have had if it had been more early cultivated.

"His conversation, like that of all foreigners, evidences that it is not easy to gain the sounds of the English Alphabet, unless they be learned in early childhood. The difficulty extends to the reading of Latin and Greek; and probably is a greater embarrassment in learning those languages, than would be expected, by persons who have not particularly attended to it. I therefore think it consistent with the opinion I have expressed, to add, that I do not consider him as acquiring the knowledge of the learned languages with equal readiness as the generality of our children. And I think it probable the same will prove true, in a degree, of the sciences generally. The same, I imagine, may with truth be said of all Indian youths, with whom attempts are made to give them a learned education.

"On the other hand, their knowledge of the disposition and habits of the Indians, gives them an advantage in having access to their brethren, that men educated from infancy in civilized life, cannot easily acquire. I ought to add, that Eleazer Williams has obtained a degree of information of men and historical facts relative to the country, beyond what is common, to gentlemen of his years. He has also a talent for writing, which I think may be cultivated to advantage.

"Some years ago, the Trustees of the Hampshire Missionary Society, (which is included in this county,) voted to patronize him; appropriated a small sum of 50 dollars for his use; and appointed a committee to superintend the expen-

diture, &c. The gentlemen appointed were, Rev. Dr. Lathrop, Justin Ely, Esq. of Westspringfield, and Rev. Richard S. Storrs, of Long-meadow. Dr. Lathrop, on account of his advanced age, wishing, a year or two since, to be excused from further service, Col. Dwight, of Springfield, was appointed to act in his place. This committee have directed his education so far as to provide him a place to be instructed. But they have no funds, except from occasional gratuitous supplies. The general Court of the Commonwealth has made several grants. The H. M. Society paid last year 103 dollars, in addition to what it had before given. As to what is future, and more than half of the expense since he has been with me, I know of no provision which is certain; and I conclude no determinate plan of procedure is formed. I received him into my care on application of the committee I have mentioned, and have had very little opportunity to know their views respecting him. What is future, depends on the disposals of providence, and the influence of the Holy Spirit in opening the hearts of men to aid his cause. Whether it will be judged best that he go to college, I do not know. His present knowledge of languages, I do not think sufficient to enable him to be admitted without some further study."

We now present the letter itself of this young person, hoping that the spirit it breathes, and the manner in which it is written, taken in connexion with his history and condition as above exhibited, will prompt the pious and the liberal to give that aid which will be honourable to them, and grateful to him.

"AGREEABLY to your request, and my promise, I take this opportunity to write you a line by the mail, as I find no private conveyance. Your kind attention and friendship, which you manifested towards me when I was at New-York, has made a deep impression on my mind. I have great reason to be thankful that God moves the hearts of so many of his dear children to have compassion on me; yea, even to afford me some assistance in my great undertaking. I consider you, sir, as one of those whose heart is engaged in advancing the Redeemer's kingdom in the world.

"It seems that God is now doing great things for his Church. It is my humble opinion, that never, since the days of the apostles, has there been so much, and such general attention

paid to the great object of spreading the Gospel, as at the present day. In Great-Britain, the Missionary zeal, it seems, continues with unabated fervour. It has planned and executed wonders. The smiles of heaven evidently accompany its exertions. In this country, animated by the example of the European Christians, and, I hope, directed by the same spirit of truth, many are taking vigorous measures for the salvation of the Heathen on our borders. Societies have been formed. Missionaries are now employed to proclaim *glory to God in the highest, peace on earth, and good will towards men, to those who are sitting in the region and shadow of death.* Is it not then, Sir, reasonable to expect, from the zeal with which so many of God's people appear to be animated at the present day, and their uncommon efforts for the upbuilding of Zion, that some glorious events in favour of the Church are about to take place? How will the hearts of those, who in any manner are made instrumental in bringing about these glorious events, exult with joy and praise? There is reason to hope, that the violent convulsions which agitate so great a part of the earth, are a prelude to that happy state of things, spoken of in the prophetic writings, *when nation shall no more rise up against nation, and the inhabitants of the earth shall learn war no more.* O, Sir! let this hope animate us to do whatever lies in our power towards spreading the savour of the Redeemer's name; and to unite in devout prayer to God, that the kingdoms of this world may speedily become the kingdoms of our Lord, and of his Christ; of whom it is said, *His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.*

I hope the time is near, when that Gospel which began in Judea, and so wonderfully prevailed in the days of the Apostles, shall spread every where, and fill the whole earth! To those who are the subjects of the great Redeemer, the interests of pure and vital godliness are inexpressibly dear; and the smallest advances towards the establishment of his gracious reign, where Satan rules in pagan darkness, must be pleasing in the highest degree. In this view, I cannot forbear to observe, that hopeful symptoms, it is thought, presage the approaching conversion of some of the savages of the wilderness, to Christ. It will certainly be a happy preparation for their ingathering to our Redeemer, when the people who inhabit on the frontier settlements shall imbibe the Spirit of Jesus, and shall be made obedient to his Gospel, and thus, by their example, allure pagans to revere the name and religion of Immanuel.

"How joyful the period, when the light that dawned in the east shall shine far into the west; when the Church shall travel in those places which are now the haunts of savage beasts, and more savage men! With pleasing anticipation we may see the fervent ministers of Jesus traversing the wilds of America, and sounding the Gospel trumpet among the remotest of savage tribes. It is not probable we shall see all this accomplished whilst we are here on earth. But when the Great Event is announced in heaven, where, I hope, "*we shall shortly meet,*" it will increase our joy, and share in the universal triumph of angels and saints, in ascribing blessing and honour, dominion and praise, to him that sitteth upon the throne, and the Lamb.

With sentiments of esteem and respect,

I am, Sir,

Your obedient and humble servant,

ELEAZER WILLIAMS.

"P. S. Will you believe me, sir, when I tell you, that no tongue can express the feelings I have for my poor red brethren, who are now *sitting in darkness* and in the *shadow of death*? They know not the God who made them; they are ignorant of the Saviour, who is styled, *the way, the truth, and the life*. But I have this consolation, that the time is coming, when the *glorious Gospel of the blessed God* shall sound in their ears, and that God will make them willing in the day of his power to embrace it. It is my earnest prayer, that God would fit and enable me, by his grace, to go among my *brethren according to the flesh*, and preach to them the unsearchable riches of Christ."

Extract from the Report of the Standing Committee of Missions, to the General Assembly of the Presbyterian Church in the United States of America, for 1810.

"ON the 7th of August, the Indian named Barnet, arrived at the Cross Roads, from Sandusky: he appeared to be in great trouble, and impatient for an opportunity to communicate the exercises of his mind to the Board of Trust.

A number of the trustees were collected, and went with him to Mr. George Foulks', who understands the Wyandot language well. Barnet, through him, stated his case to the trustees as follows:

He said that he was in great trouble about the state of his soul. His sins appeared very great, and his heart exceedingly bad. He desired the people of God to pray for him.

He was impressed with the idea that he would not live long in this world, and he was afraid that when he was dead and gone, his children would live as the Indians do, without the knowledge of God, and the way of salvation through a Redeemer; and he wished to know whether we would take care of his children when he was gone. His experience had taught him, that he need not expect happiness in this world. He finds that he can do nothing good: he prays for salvation, but sees that God will never save him on account of his prayers, or any thing that he can do; but that he must be saved, by free mercy, through Christ Jesus. Often when he attempts to pray, his mind wanders, so that he cannot keep it fixed on God for *three words*. He expressed a great desire to be instructed in the nature of baptism; said he had mentioned it to Mr. Badger, but declined applying for baptism, until he should come in and converse further on the subject with some of the fathers. He said, he believed that baptism was an ordinance of Christ's appointment, and that it was the duty of all christians to be baptized, that they might thereby be helped to remember Christ; and that he believed that all the benefits to be enjoyed by the use of this ordinance, must come to him through Jesus Christ. He expressed great fears of unfitness, viewed himself unworthy of the name of a Christian, because he was so ignorant of God, of the nature of the ordinance, and of many other things with which he ought to be acquainted. He felt himself to be such a poor, vile, unworthy sinner, that he did not know whether he could be admitted to the privilege of baptism or not. He said he knew that God only could judge of his qualifications; that he felt a great desire to receive the blessings of Christ, which he had purchased for sinners, as these blessings only could make him happy. He further said, that he could not trust his own heart, it was so deceitful, and so much *bad* in it; but he had some hope that God would overcome all his sins, and enable him to live right. He said it was his desire to state his case to his fathers, and leave it with them to say whether he might be baptized or not, and in case he was admitted, whether he might have his children baptized at Sandusky.

In the course of the conversation, when we were opening up the plan of salvation to him, he observed, that it appeared to him that God had led him all the way, on his journey from Sandusky, and that he had entertained hopes of receiving benefit to his soul; but that when he arrived at Mr. Macurdy's, he sunk under the apprehension that he had done wrong in coming; that his fathers could not help him, and that God was displeased with him. But now he thanked God who had brought him to hear these things; said that he never knew before that Jesus died for the greatest sinners, for such great sinners as he; that he had long known that Jesus died to save his people; this however was no comfort to him, for his sins were so great, and his heart so vile, that he had thought that he could not be saved. But now he understood that God would save him. (The Interpreter observed to the Trustees, that he could not in the interpretation fully convey the very low, humble view which Barnet communicated to him of himself.)

After a lengthy conversation with Barnet, on the gospel plan of salvation through Christ, and on the nature of the ordinance of baptism, and the manner in which it ought to be attended to, the Trustees were of opinion, that it was their duty to inform him that he would be admitted

to the privilege of baptism, if he found freedom in his own mind respecting his right in the sight of God. It was left with himself to choose the time and place. After some deliberation, he replied, that he would return with us to the Cross-Roads, and if he found his mind satisfied on the subject, he would intimate the same to Mr. Macurdy on the next Sabbath. He was accordingly baptized on the next Sabbath, at the Cross-Roads, in the presence of the congregation.

He informed the Trustees, that he was much troubled about his relatives; in particular about four of them who listened to the Seneca prophet, and are led astray by him. He had tried to convince them of their error, and to persuade them to forsake the prophet; but finds that he can have no influence on their minds. They appear in his view, to be bent on their own destruction. He is at a loss to know whether he should say any thing more to them or not.

He also informed us that he has lost his disposition to hunt. When he is in the woods, his mind is uneasy; he feels a desire to be at home with his family, where they may have opportunity to hear the word of God preached, and learn to understand what is in the bible; and to teach his children, and keep them from doing wrong. He said also that his inclination to work increased; he finds his mind most comfortable when he is working in his field, but at times, through sickness and trouble of mind, he is rendered unable to work, or hunt. Then his wife and others say that it is his trouble about sin makes him sick, and that his children will perish for want of clothing, if he does not hunt in order to provide some for them. These things he cannot deny; for when he views himself, and his wife, and children, all sinning and going wrong, it troubles his mind so much, that he often feels sick; and his children are scarce of clothes.

He desired us to tell him whether God would have him to force himself out to the woods to hunt.

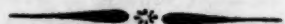
We answered him that we thought it would, in present circumstances be his duty to work, and enlarge his field, that he might have as much corn to sell next year as would clothe his family; and that we would send some clothes to his children, that they might not suffer this winter. This promise has been fulfilled; many who saw him baptized, and others to whom the case was communicated, contributed generously for that purpose.

About the first of January last, Barnet came in again with his family, and wife and three children. He appeared to be much troubled. After some time, Mr. Foulks, the interpreter, attended; and two of the Trustees had a lengthy conversation with him, on the subject of his difficulties, which principally arose from the badness of his heart. Having obtained some satisfaction respecting himself, he informed us that he had brought in his children to dedicate them to God in baptism. After a free conversation with him on the nature of the ordinance, and answering some objections which he brought forward from a sense of his unworthiness; it was concluded to baptize his children, on the next day, which was the 3d Sabbath of January. Accordingly on the Sabbath, at the Cross Roads, after sermon, Barnet, with all the appearances of solemnity and devotion, presenting his three children, Joseph, Sarah, and Elisha, they were baptized before a crowded and affected audience.

The scene was truly interesting ; hard must be the heart which did not feel.

He appeared unusually cheerful that evening, and told the interpreter, that he never felt so happy in his life ; he slept scarcely any that night. He remained at the Cross Roads five weeks, and appeared most comfortably comfortable.

He sat out for Sandusky on the last of February. Leaving his son Joseph to be instructed, and trained up for God, he expressed a hope that he might hereafter be useful to his nation, in teaching them the good ways of God."



O B I T U A R Y.



DEPARTED this life, in the 47th year of his age, the Rev. THOMAS GRANT, A. M. late Pastor of the Churches of Amwel and Flemington, New-Jersey. He was interred on the 12th March, in the burying ground of the Presbyterian Church of Trenton, attended by a number of his brethren in the ministry, and a very numerous and respectable concourse of friends and fellow-citizens. He endured with uncommon patience and magnanimity, long continued and severe sufferings. Although he saw his approaching dissolution, and felt with all the tenderness and solicitude of a husband and father, yet he adored the wonderful hand of God, which, from his earliest years, had led him in a way that he knew not, and crowned him with loving kindness and tender mercies. With an humble and holy confidence, he committed his family to the God of his fathers and his God—relying on his promises, that he would be a husband and father to them. His mind was most occupied by the wonders of redeeming love. Especially was he overwhelmed at the recollection that God had received him into his family, put him into the ministry, and crowned his labours with an abundant harvest of souls. Viewing his work in this world as done, he ardently desired to depart and be with Christ. His views of the Redeemer were frequently so transporting as almost to convulse his feeble frame. He yielded up his soul about one o'clock on the Lord's day, without a struggle or a groan. "Blessed are the dead who die in the Lord, they rest from their labours," and sufferings, "and their works do follow them." On that day upon which he had been wont to struggle with a complaint in his breast, (which had attended him through the whole course of his ministry,) and proclaim good news to perishing sinners ; on that same day was he admitted to the Paradise of God ; on that same day was he welcomed by the heavenly hosts ; on that day was he cheered with "Well done, good and faithful servant, enter thou into the joys of thy Lord ;" on that day was he adorned with a crown of righteousness which shall never fade away.

The doctrines of the confessors and martyrs for Jesus, were the doctrines which Mr. Grant believed and taught. They were the doctrines which guided him in his life, and consoled and animated him in his sufferings and death. To his family his loss is irreparable. The Churches of Christ have seldom been called upon to mourn the departure of a more solid, judicious, and evangelical divine.